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CREATIVE SILENCE

A MANUAL OF MEDITATION FOR BEGINNERS IN THE PRACTICE OF TRANSMUTATION OF THE BODY

BY

MARANATHA, O.S.

Warden of the Order of Silence

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To
Diana Marius, O.S.
"Anima Naturaliter Christiana"

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CREATIVE SILENCE

Chapter I.

The use of the body in Meditation.
The Spiritual witness of the natural body.
Simple example of self-analysis.

The body is everyman's Bible. It gives him the keys of earth and of Heaven, to unlock the treasures of this world and of all the worlds to come. It is his own especial Word of God wherein he may read the Will of his Creator, and the history of the Universe. To learn the true interpretation of this Divine Message is more important to him than anything else. It is the vital business of his existence. For, only as he is able to understand aright his own body, will he understand the Universe of which it is the miniature.

A moment's reflection will prove that the Truth of the body cannot be learned

by studying facts about it. Facts are the record of experience, and as such they can only represent fragments of the past and the present, never the whole, and never the future. The most learned explorers into the facts of the body would not venture to claim that they had experienced its future. The further they go in their quest of its secrets, the more frankly they admit themselves baffled as to its ultimate meaning and purpose.

All the ages of patient investigation into the wonders of Anatomy, Physiology, Biology, etc., have not put man into possession of the knowledge of his own body. This failure is not surprising when we consider that the method of all research in physical science has been objective. Man has studied his body from the outside, as if it were something separate from, and unlike, himself. He has ignorantly misused his half-developed intelligence to set up artificial boundaries between soul and body, mind and form, to cut himself off from all that he was unable to recognise as himself. He has carefully observed the bodies of others, examining and

noting his observations with severest accuracy, forgetting that the value of all his results was heavily discounted by his ignorance of the very medium he was using. Of what avail to dissect a dead eye, when his own living eye held hidden within itself all the knowledge he was seeking? How discover anything essential about another man's brain without understanding of his own?

The living body of every student is in itself the Book of Life wherein is stored all the knowledge which he seeks elsewhere, but in his blind and hopeless search he actually destroys the wonderful archives which he carries with him unawares. The hour is at hand when men will see the tragic comedy of using the living body to study a dead one. If, instead of adding to the centuries of Sisyphus labour called "scientific research" men would now devote even a few years to learning the right use of the body, they would in that short time make such discoveries as would quicken the evolution of the world by immeasurable ages.

The ultimate, or innermost, Truth of

the body belongs to the Kingdom of God, and that Kingdom "cometh not by observation." How then shall it be found? By reversing the natural process of treating the body as material and objective to be studied from without, and practising instead a new way of learning from within, by listening to our own living body and letting it teach us the Truth of itself.

For this, it will be well to start as if we had never read Physiology or Anatomy, and see what we can find out for ourselves apart from books, diagrams, models, or anything other than the body.

If this should seem to anyone a childish exercise, beneath the dignity of adult minds, he should not let its apparent simplicity lead him into impatience or contempt, lest he lose a great discovery on which his endless happiness depends.

This first lesson is meant to be so simple that an intelligent child of twelve may understand it clearly enough to practise it. Only by acting upon an instruction can we receive its benefit. Listening, or reading, without practice, is merely a

form of distraction, little better than chattering.

The first thing to do is to shut the eyes. The reason for this is that the eyes are constantly drawing your attention away from your body and making you forget it, although you are using it all the time. Now, with the eyes shut, and the body sitting, at ease but upright, in a comfortable chair, begin to take account of yourself. What do you feel at this moment? How do you know that you have a body? Forget whatever you may have seen in a looking-glass. Attend only to what you can discover in this exercise. And do not think that you are playing a dull or silly game; you are really learning, if you choose, a quick and easy way of knowing yourself, and to know yourself is the end of all education and experience, the goal of human effort. All great things are simple when we know them, and this exercise is the first step toward greater things than anyone can imagine.

You may perhaps answer the question by saying, "I know that I have a body because I can feel it sitting in a chair."

Yes, but if you sit quite still, is it the body or the chair, that you feel?

"Both. I think I feel the chair because I have a body."

Can you feel body and chair equally at the same moment?

"No. I feel one more than the other. If I feel my body much, I feel the chair less, and if I feel the chair much, the body seems less distinct."

How do you distinguish between them?

"My body moves when I breathe and the chair does not. And my body is myself, and the chair is not."

Your body, then, at this moment is known to you as that which makes you aware of something else, not you, which you call a chair. How do you know that it is a chair?

"Because I saw it before I sat in it."

We are not considering anything before you shut your eyes. Describe only what you are feeling now. Do not move. Keep the hands quite still, resting easily on the knees, the back straight, the head up, without stiffness or tension anywhere.

"I feel something firm supporting me."

Good. You are aware of a feeling of firmness and support. Anything more?

"My feet feel the floor, or rather, they too feel firmness and support, but not so much as the rest of me."

Now open your eyes, and go and stand with your back to the wall. Lean against it, shut your eyes, and say what you feel.

"A different kind of firmness and support not as comfortable as the other. The feeling seems to be more in my feet than before."

Yes: you become aware of your body as you use it. Your feet are active now that you stand and walk. Sit again, with eyes shut, and examine further.

"My hands feel the firmness and support of my knees under the texture of my dress: my face feels different from the rest of me, more open and alive, freer, perhaps because it is uncovered and is touching nothing: toward the centre of my left side I feel the beating of my heart, and over it the rise and fall of my chest in breathing."

There is so much to learn from each one of those details that we must take

them one at a time. Begin with the heart. Take a deep breath and count the beats silently for as long as is comfortable without breathing again, and speak the last number aloud.

"Thirty."

What happened at the end of the count?

"My lungs filled: I had to breathe."

How do you know that you have "lungs?"

"I've been told about them, and I've seen pictures of them, and in butcher's shops I've seen the spongy things that come out of sheep."

All that is believing, not knowing. You say that you had to breathe. What compelled you?

"The air, I suppose."

Would the air make a dead body breathe?

"No."

Then what made your chest rise? Did you lift it?

"It seemed to lift of itself, as if I could not help breathing."

That is very interesting. Something

within you, yet not you, moved in your body. Attend carefully to the breathing for several moments. Try to prevent your chest from rising. You find that you have no power over it. Something seems to push it up from a blank somewhere inside which you cannot feel, and you have to let go, and as you give way to it, you get a feeling of relief, of comfort, of steadiness, of expansion, of renewed vigour. Equally, if you resist, or try to interfere in any way, you quickly get a feeling of distress, which, if persisted in, would end in anguish and death. This mysterious " something " is absent from a dead body, and is always present in a livng one. We may then fairly say that breathing is one of the signs of life. And since we do not at present know the real name, or nature, of this " something," and yet must have a symbol by which to think and speak of it, we will call it " Life," always remembering when we use the word that we know nothing of It directly, since all our experience of It consists only in feeling the effects, or signs, of Its Presence. But because It is

always present in us, acting for us even in our sleep, it must be possible for us to know It, and right meditation is the way of gaining this supreme knowledge.

Let us begin now to practise with what we have found out in these few minutes. Sitting still as before with eyes shut, draw the attention gently away from all the feelings of firmness and support which make you aware of hands, feet, chair, floor, etc., and fix it upon the involuntary movement called breathing. Let the breath come and go as it likes. Do not try to regulate it in any way. Be content merely to feel it, and nothing else. And as that delicate inward rhythm tells you of an unknown power working within you, to do for you that which you cannot do for yourself, a work which is indeed far beyond the range of man's utmost intelligence at present, respond to it silently by directing your desire to it :—

I.

That I may know Thee, Creative Life within me!

Slowly repeat this wish for as long as you really mean it. If you attend wholly to what you are saying, the meaning of the words will increase at each repetition, and there will be no sense of monotony, because your desire, as you dwell upon it, will become stronger, deeper, more urgent, poignant, and absorbing.

When you feel it with all your might, —which will seem very little when you look back upon it after a few weeks of steady practice,—change the form of the Meditation from desire to fulfilment, by letting the inward Presence speak to you, translating the lifting movement and feeling of quickened vitality into words :—

II.

Be still and know that I Am Life,
Creative Life within Thee.

After a few minutes,—two or three is enough at first,—you can change again. Keep the attention on the breathing, and as you feel the vital upward impulse, say silently :—

III.

Creative Life within me doeth Its work :
I will be still and learn of It.

Do this now for as long as you feel happy in it. Then open the eyes and go on with the lesson.

When practising, do not *think* about the breathing or the words. Do not substitute other words, or wander off into explanations, questions, speculations, or criticisms. Keep the mind still and silent, especially the memory and the imagination. Repetition will help to do this, and Life Itself will give you stillness if your desire springs from an honest and good heart. Even if your heart were dishonest and bad, you could get it changed completely, by repeating the desire for faithfulness, loyalty, steadfastness, and all the other qualities that were lacking. Repetition will make weak desire strong, and strong desire carries within itself its own promise of fulfilment.

Breathing is the first and most important of the feelings called " body," be-

cause it is the one upon which our earthly identity depends. True, that when we sleep we breathe, and yet have none of the body feelings that we have when awake. In dreams we are not aware of breathing, seeing, hearing, speaking, touching, tasting, moving or existing as we do in the waking or self-conscious state. In sleep, we communicate with others without sound or speech or contact of eye or hand : the inner feeling is transmitted direct : and although in relating the dream we use such expressions as " I said," " he said," strictly we know that instead of the slow interchange of ideas by words or touch there has been instantaneous exchange of mental states. But, the sense of identity in a dream is far less clearly marked than when awake. You will find that you are less definitely aware of yourself in the night world, that many characteristics, by which you recognise yourself in the day-time, disappear entirely on the other side. Normal self-consciousness depends upon breathing. It is the first experience of the earth existence. Every other feeling may be

lost, and yet we know that we are alive as long as we can feel ourselves breathing.

So, in beginning to practise Meditation, we choose this essential feeling out of all the others which make up the complex whole called "body," and we concentrate upon it until we are aware of nothing else. No one can do this perfectly at once. And no one should be disappointed if that which looks so simple makes an unexpected call upon his patience and perseverance. It is better to practise for a short time,—for five minutes several times a day,—than to attempt to do it for an hour every other day. Train journeys are excellent opportunities. Another good time is the first few minutes in bed. If a sentence seems difficult, practise with the single word "Life." When the mind is very restless, repeat the word with every heartbeat, and as it becomes quiet, lengthen the interval until the word is formed silently, once for each breath, and the attention is so entirely absorbed that you are aware of yourself only as the breath and the Word. Be careful that in fitting the

word to the heart-beat you do not hold the breath. To prevent this most common mistake, take the exercise in three stages. Practise at first nothing but the easy involuntary breathing. People who have done breathing exercises, or some other form of physical culture, will find that they constantly interfere with the involuntary process, and since everyone's habit of living has in some way hindered the Creative work, every student must allow a margin of time for the unlearning of errors.

As soon as you can sit contentedly for three minutes quite still, and enjoy the rest of letting Life do your breathing for you, you can begin the second stage of using the Word. Fit it first to the upward movement of the chest, and keep repeating it to each heart-beat during the downward movement. This will save the attention from wandering. The third stage is to repeat the word once for each rise and fall, taking no account of the heart-beat, and being so deeply absorbed in the feeling of the word that association between it and the breath is complete, and " body " has become " Life."

You may be surprised that it should be possible for your body-feeling ever to drop again into the old depths of inertia, weariness, pain, etc., after such an experience, but surprise vanishes when you learn how vast the body is, and you are thankful then to remember that each moment of such quickening leaves a permanent effect upon the whole universe and brings it nearer to that Ultimate or "Future" of Perfection which is neither more nor less than the unrealised innermost of the Present.

This is the Truth revealed by Jesus when he says "The Kingdom of Heaven is within, or among, you." He teaches men that they are mistaken in thinking of God and Heaven as far off in a future state or age. He shows us that the True Future has already happened, because It always Is, but we have not awakened enough to remember It. It is the "within" of each moment of our present as of our past. For It is none other than that state which Jesus spoke of as "the Glory that I had with Thee before the world was."

Now let us go back and pick up some of the other points in our analysis. We shall study breathing again more particularly in a later lesson. Students will, of course, differ from each other in the results of their early attempts at self-examination, but the method we are using applies equally to all varieties of character, temperament, and experience, and leads to the same end for everyone who follows it, namely, the Resurrection or Awakening of the World. It appears to the beginner as if he were solely occupied with his own body,—a "low," "material," "selfish" interest to the unenlightened,—but as he learns to "judge not according to the appearance," he discovers that his body intimately and vitally concerns the whole world, and that in dealing with one, he is always, and at the same time, dealing with the other.

In feeling the pulsation of the heart, we become aware of sequence, duration, interval, degree, variation, balance, recurrence, rhythm, direction, relation, and every other quality which goes to the

composite experience called "Time." In moving across the floor, this feeling in all its phases is repeated by the action of the feet, intensified by the whole body, and confirmed most positively by the eyes. A new range of feeling is also experienced,—the composite called "Space" in its four dimensions of length, breadth, height, content. Accompanying these feelings of time and space are others called "becoming," "change," "form," "colour," "mass," "force," "sound," "heat," "cold," "light," "darkness," and all the innumerable names by which man classifies his universe of feeling or consciousness, and becomes aware of himself.

If this should seem an unfamiliar and confusing way of describing your experience, test it very thoroughly before deciding that because it is not your way it must be useless to you. Very few people as yet are able to bring everything to one common denominator. It is usual to think in terms of "things," and to live in the absurd conviction that a "thing" is so entirely separate from, and unlike,

one's own feeling that it must be placed in a different category. This gigantic illusion can be dispelled easily enough by a five minutes' honest exercise in intelligence, but most people prefer to live and die in the bondage of illusion rather than win their freedom by a little effort of will and commonsense.

Perhaps when your hand rests upon your knee you find yourself thinking, "But my knee is a thing. It is made up of bones and flesh and blood. It is firm, and round, and smooth, and warm. I can feel all the little mouldings and hollows where the bones meet. I can trace the muscles and ligatures. And the floor and the chair! Of course, they are things; they are not I."

Examine all these features which seem to you to prove your belief, and you will discover that you must ultimately reduce them all to the common denominator of Feeling,—your own Feeling. Instead of saying "This is not I; it is a 'thing,' because it is square or round, rough or smooth, light or heavy"; make the experiment of saying "I am feeling square-

ness, roundness, roughness, smoothness, etc. And these are qualities, or states of feeling, mental states, which do not change and become totally other than themselves, because they can be felt or recognised by the eye as well as the hand. Eye and hand are also differentiations of my own feeling."

Practise this on your world of "things" and see what will happen. Nothing less than an entirely new relation to your world, a relation of Knowledge, Freedom and Power.

The degree of feeling in eye, ear or hand is comparatively slight and superficial, and is under your control. You can deal with it easily at that level. But if you dwell upon it, with assent, it will quickly increase, and become so deep and intimate that you will not be able to distinguish yourself from it. This is splendid and beautiful when we choose the right feeling; terrible and destructive when we allow the wrong. For instance, you meet an angry man; your eyes, and perhaps your ears,—the outposts of feeling,—warn you of an approaching state

of anger. You recognise the appearance as an old feeling which you can remember all too vividly, but do not wish to renew. So far, you are conscious of a state of anger. But it is merely a form or shape, a visible thought which you can accept or reject. If you refuse it, you will not be aware of more than a perception of feeling, which will not affect you any more than if it were a painted picture of anger: but if you receive it, you will feel it as an unpleasant inward disturbance, not necessarily anger, but some such allied state of unhappiness as regret, apprehension, condemnation, or contempt.

A good Meditation to use in this case is:—

IV.

When I see and hear anger I will feel only Wisdom.

We have now learnt by listening to the body, that it is maintained from moment to moment by the ceaseless activity within it of an unknown Power which keeps our hearts beating and does our breathing for us without any attention or effort on our part. By walking across the room, we

learnt that this same Power or Intelligence supplies us with the energy to move, as, and when, and where, we choose, for it is evident that although we freely use this vital force, we have no knowledge of how to generate it. At any moment it may stop : we should not be able to continue it. We have no idea how long it will be supplied to us. We cannot even be sure of having it an hour hence. So near are we to the Life-giving mystery called " God " that we can actually feel It in every breath we draw, yet so far are we from It, even in that apparently familiar relation to It called the "religious life" that we have no Knowledge such as Jesus had of It in his own body as Life in Itself.

If we go on with our examination of the varieties of feeling called " body," we also discover, by the simplest and most obvious of logical deductions, that the feelings of support, comfort, rest, which we so comically name " chair," " sofa," " bed," are also supplied to us by this same Power within. But here we must beware lest we be led astray into the false conclusion that feelings of weakness,

uneasiness and distress are equally the Gift of Creative Life. This was the religious belief of the past. That it was mistaken we may prove, if we will put aside the old habits of thinking and attend with all our might to what the inward Teacher will tell us as soon as we have learnt to let It do our breathing for us. We then make this illuminating discovery :—

> Involuntary action is rest and renewal.
>
> Voluntary action is work and destruction.

When we cease to interfere with the breathing process, we find it magically soothing, refreshing, invigorating. With an ease, a gentleness, a swiftness, which fill us with wonder and gratitude, we find ourselves restored in a few seconds as we give up to our Life within, surrendering the merciless and violent grip of our will upon the body, to let the Creative Will work Its salvation in us.

Whenever we suffer any kind of unpleasant, troublesome, painful feeling, we know at once that we have in ignorance thwarted the Divine Will

which is always Peace, Joy, Beauty, Freedom, and we should interpret the trouble as a kindly but peremptory warning to find out our mistake and learn how to let Life put it right.

The overwhelming glory of our existence is that *God will live our whole lives for us* if we choose to give up our pathetic blunder of trying to live "on our own." All we have to do is to take the involuntary breathing as the standard and let Life show us how to bring every other body-feeling up to the same level to start with, and then on to Infinity of Perfection. This will change earth into Heaven. And the rate of the transformation will depend upon our willingness to be changed.

SILENCE.

V.

God will live my life for me.
God will live His Life in me.
I will let God live in me.

SILENCE.

Chapter II.

Sayings of Jesus on the Involuntary Life.. Easy exercises in Meditation.

The Spiritual Life was defined by Jesus as the Involuntary Life.

"I am come down from Heaven not to do mine own will but the Will of Him that sent me."

John 6-38.

"My meat is to do the Will of Him that sent me and to accomplish His work."

John 4-34.

"I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the Will of Him that sent me."

John 5-30.

" Verily, verily I say unto you, the son can do nothing of himself, but what he seeth the Father do : for what things soever He doeth, these the son doeth in like manner. For the Father loveth the son, and showeth him all things that He Himself doeth ; and greater works than these will He show him that ye may marvel. For as the Father raiseth the dead and quickeneth them, even so the son quickeneth whom he will."

John 5-19-21.

" I and the Father are One.

If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works : that ye may know and understand that the Father is in me, and I in the Father."

John 10-30. 37. 38.

" Believest thou not that I am in the Father, and the Father in me? The words that I say unto you I speak not from myself : but the Father abiding in me doeth His works. Believe me

that I am in the Father, and the Father in me: or else believe me for the very work's sake. Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do because I go unto the Father."

John 14-10-12.

"If a man love me he will keep my words: and my Father will love him, and we will come unto Him, and make our abode with Him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me."

John 14-23-34.

"He that sent me is True; and the things which I heard from Him, these speak I unto the world. When ye have lifted up the Son of Man, then shall ye know that I am he, and that I do nothing of myself, but as the Father taught me, I speak these things. And He that sent me is with me; He hath not left me alone; for I do always the things that are pleasing to Him."

John 8-26-29.

"And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of Truth: whom the world cannot receive; for it beholdeth Him not, neither knoweth Him: ye know Him, for He abideth with you and shall be in you. I will not leave you desolate: I come unto you. Yet a little while, and the world beholdeth me no more, but ye behold me, because I live, ye shall live also. In that day ye shall know that I Am in my Father, and ye in me, and I in you."

John 14-16-20.

"Abide in me and I in you.
Apart from me ye can do nothing."

John 15-4-5.

"He breathed on them and saith unto them, Receive ye the Holy Spirit."

John 20-22.

These words tell us plainly that the Spiritual Life as lived on earth by Jesus consisted in doing nothing of Himself, but in letting the Father live and work in

Him. He tells us, too, that this same way of living is freely open to all who choose it, and that in them even "greater works" shall be done than were done in Him, because both He and the Father will be in them.

If we test ourselves by these words we shall have to own that we know nothing of such an Involuntary Life. Our so-called " Spiritual Life " is one of voluntary effort. At once, we are on the track of discovering the reason of our failure during 2,000 years to manifest the " greater works."

We think of Involuntary Life as the semi-conscious existence of the stone, the plant, the animal, the pre-historic man, all that we see as less than human. We call it elemental, sub-conscious, instinctive, rudimentary, and we count it as immeasurably lower than the self-conscious, rational, and voluntary life which we recognise as our own.

Yet, when we remember that saying of the Master's about becoming " as little children " if we wish to " enter the Kingdom of Heaven " a new meaning

begins to dawn upon us, and we perceive the possibility of an Involuntary Life which would be not sub-human but Superhuman.

And in the light of this new perception, those other sayings about the field-flowers and the birds grow suddenly clear. For they too, like the little child, live an involuntary life. "They toil not, neither do they spin." They "take no thought for the body," they are "not anxious for the morrow." Was he then pointing to something which we have missed all this time, something so "straight and narrow," so "meek and lowly," so seed-like, pearl-like, in its littleness, that we have overlooked it in spite of our long and eager searching?

> "Except ye be converted (be entirely turned or changed), and become as little children, ye shall in no wise enter the Kingdom of Heaven."
>
> *Matt.* 18-3.

> "Except a man be born anew (from above) he cannot see the Kingdom of God.

"Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God."

John 3-3-5.

How can a man be born when he is old? asked Nicodemus. Is there a way of being made all over anew? What does Jesus mean by being born of water and of the Spirit?

His own Spirit of Truth will teach us if we will learn how to listen to It and obey It. Water is the sign of the washing away of the old self, the purification from all the old experience with which and by which we identify ourselves. Spirit. What does it mean to be born of the Spirit? Here we come, like Nicodemus, to a blank in consciousness, because we know only the two planes of sensation and thought. We are only able to act outwardly in the body-world of the senses, and inwardly in the soul-world of thought, emotion, will, desire. Beyond this we cannot go. We cannot know what birth from above is until we are so born. We may be as wise and learned as Nicodemus, master of the philosophy,

religion, law, literature and science of our age and race, but we shall be as ignorant as he was of that Spiritual Consciousness which is utterly beyond the reach of the greatest intellect "born of the flesh."

Spiritual birth follows the washing away of the natural consciousness, i.e., the natural thought, feeling, memory, imagination, will, and action. To the beginner this looks like death, because he cannot understand how he can lose himself and go on living. The natural habit of thinking in terms of time and space makes him imagine the change as taking place suddenly, all at once. He knows nothing of the process and cannot conceive of its method.

But anyone who will diligently practise the first lesson in Meditation, as given in Chapter I., will discover when he has mastered it that his normal or usual consciousness is washed away and becomes non-existent to him while his attention is absorbed in the involuntary breathing of the word, and all his feeling of himself is changed into a feeling of silence and

rest as long as he "sees" or "hears" Life doing Its work. This is the simple first step which leads on to all the heavenly wonders of Birth into Divine Man-hood.

The deeper and greater part of that which is taking place during his state of rest from the old self does not become known to him until later. The direct action of the Creative Spirit in changing his nature is only made known to him by degrees. He does not feel it taking place, any more than he feels the continuous process by which his body is maintained and renewed day by day; but he does become gradually aware of a great and ever-increasing change in his consciousness of himself and his world. He alternates between losing himself and recovering himself, but after each "losing" he finds on coming back to himself that he has mysteriously changed; and the repetition of this experience several times a day, leads to the establishment of a habit of Silence in which Transmutation goes on perpetually, until the whole character is transformed, all the old natural feelings

of body and soul are lost for ever, and the new Man is born from above of the Spirit.

Let us now examine ourselves to find out exactly where we are when we apply this standard of Spiritual or Involuntary Life. In the course of our day, from rising in the morning to going to sleep at night, how much do we let God do in us and for us, and how much do we do, or try to do, for ourselves? How do we wake? So glad of the new day, so full of joy, that we are out of bed before we know it, praising God for the Glory of His Life in us? Or is it "Duty" which makes us drag ourselves up and prepare for a day's hard work, a day of dreary endurance? When we lie down at night, is it with joyful abandonment to the "Everlasting Arms" of Peace and Love, or is it weary acceptance of a "bed", where we pass some hours of sub-consciousness until morning hails us back again to a self we would gladly lose if we knew how to find a better?

Watch for a single day, and long before evening you will be amazed at your way of living. You will find that your whole

existence is a struggle. There is nothing that you let Life do for you. Everything is, or has been, an effort of your self-conscious will. Even the actions which are called "involuntary," "sympathetic," "automatic," like breathing, sleeping, walking, speaking, eating, digesting, excreting, all bear witness to the fact that you have been interfering with them for years, and are still habitually preventing Life from doing Its work for you.

And as you make these discoveries you will find yourself thinking "But if I did not use my will I should sink to the level of a savage. All sorts of low impulses would spring up and drag me down. The involuntary nature of the sub-human would take possession and make a beast of me. How dare I let go? Even now, after ages of effort, man cannot always hold his own in sleep against the animal instincts lurking below the threshold of self-consciousness. Surely the rational will of the individual is meant to control the sub-conscious desires of the cosmic soul?"

Yes; until man learns that God is his

Father. When he believes with all his heart the message spoken by Jesus, his eyes are opened; he sees that God alone has power over him, and in obedience to the Heavenly Father he attains Freedom from all the heritage of feeling received through the earthly father. His fear of the natural involuntary self gives way to Faith in the Spiritual Involuntary Self, which is his own Christhood.

All the ages of sub-human experience are as a forgotten dream in comparison with the Eternal Superhuman. Seen through the senses and the unillumined reason, the cosmic consciousness looks vast and overwhelming, but seen in "the Light which lighteth everyman," the glory of the God-begotten, it is recognised as the handmaid of the Lord, the servant of His Will, through whom he works as surely as through the self-conscious reasoning faculties of the human mind when once they are wholly surrendered to Him.

And since it is the body-feelings which make us aware of our sub-human ancestry, we take them one by one and let Life

change them for us and teach us what they are in the True or Spiritual Man.

Look at your walk, not in a looking-glass which always tells a lie, but in the sense of inward feeling, as Jesus used the word. Take leisure enough to notice the body-feeling called "walking." If at first this is not easy, begin by watching the walk of any self-made City man who, "for his health's sake," on fine mornings strides across the Park to his work. Observe the strenuous squaring of the shoulders, the upward thrust of the head, the outward urge of the chin, the steady set of the mouth, the level pointing of the eyes, the quick clench of the hand on the stick held as a sign of executive authority, not as an aid to weakness, the forward drive of feet and legs cleaving through the air as if it were a resistance to be overcome; the whole aspect of the man proclaiming in each gesture that he is attacking his work, grappling with his job, in the determination to conquer every known and unknown obstacle in it. The walk is a rehearsal of the mental attitude he means to hold all day, and is none the

less effective for being a sub-conscious and involuntary witness to the self-conscious and voluntary effort of his earlier years. He is probably unaware of all that he expresses in his way of walking, just as he is unaware of the incredible waste of energy which goes on in him all day and every day, a waste which (as an intelligent business man) he would try to stop if he knew of it. Next, take a contrasting example of the same kind of waste. Watch the walk of a tramp, the early morning Park loafer who has slept all night on the grass, or on a bench, if he has dodged the keepers and the police. Note the shuffling feet, unsteady knees, sagging shoulders, drooping arms, shaky hands, loose neck, restless head, aimless chin, drifting eyes, wavering mouth.

And if you find your own walk quickening, slackening, or in any way changing, as you watch either of these examples of mistaken movement, you will know that you have responded to the suggestion of the mental states you perceive in them. And this will be an invaluable lesson in self-analysis, to be studied fully at a later

stage. For the present, attend to your way of walking as soon as you have practised observation on your world enough to be able to examine accurately the meaning of your own gestures. There should be no difficulty in this. Every movement is an expression of feeling. The natural involuntary movements of the infant in the cradle are eloquent expressions of feeling, easily understood by the experienced mother or nurse. Adult habits of gesture show certain habits of feeling; and to pay attention to your own movements until you have learnt all they can tell you about your habitual mental states, is an easy way of reading the character of your soul. When you see that your movements express fear, impatience, pride, conceit, worry, suspicion, sluggishness, self-will, obstinacy, depression, condemnation, greed, deceit, and all the other ugly feelings common to human nature, do not be dismayed. Note them as calmly as if they were numbers or jampot labels, and set to work to use them intelligently. Each one of them is a fairy in disguise: you only have to

learn the charm which will turn the ugliness of an enemy into the beauty of a friend. Learn by heart the secret of Divine Magic, the Law of Transmutation. The measure of the negative gives the measure of the corresponding positive. The depth of the dale is the height of the hill. Your capacity for feeling fear shows you your capacity for feeling Faith. The extent of your pride indicates the extent of your Love. The degree of your wilfulness marks the degree of your Obedience. Your condemnation is the grade of your Compassion. And so with all your troubles. Each one is a promise of compensating Joy. But do not conclude that this applies only to some vague, far-off future of possible development : it is your present and actual Power. As deeply and intensely as you now feel any of these states, or ever have felt them, so are you at this moment equally able to feel their corresponding positives. This is the common logic of proportion, the simplest axiom of mathematics, which cannot be shaken by any attack of reason or unreason. It is the Truth of many well-

known sayings:—"The void is the measure of the fulness." "The greater the sinner, the greater the saint."

"The Bright One in the highest,
Is brother of the Dark One in the lowest."

As each imperfection makes itself felt, choose the perfect quality which reveals its potential presence by its apparent absence, and repeat its name until the feeling changes.

When you are walking in a hurry for fear lest you should be late for some duty, and your whole body is strung up to a destructive pitch of strain, stop for one second, and say Faith, not fear! Then, since speed without hurry is a pleasant expression of Freedom and Power, go on as quickly as you like, and at each gay, buoyant, step, let your heart sing

VI.

Faith! Faith! Infinite Faith!
There is no fear, there is only Faith.
Faith! Faith! Omnipotent Faith!

To abandon self-will in the body when active is not so easy as when it is passive,

therefore you should not allow any feeling of discouragement or disappointment if you find that you do not let Life do your standing or your walking for you as quickly as you are able to let It breathe in you. The great thing is to find out how much you waste your energy by usurping the functions of your Divine Partner, and then to go on practising the act of surrender until it becomes your normal state.

And this relation to your Spirit is so much helped by some infirmity in the body-feeling which reminds you of your dependence upon It, that when a weakness lingers and refuses to yield to Meditation, it is well to interpret it not as a " drawback " in the ordinary sense of the word, but as a kindly check which draws you back to the Silent One dwelling within when you would otherwise rush out to trouble.

For the Transmutation of all the feeling expressed in standing and walking, it is wise to practise at first alone in a room, or, if out of doors, in a solitary place secure from observation or interruption. Begin this, and every other, exercise in Medita-

tion by sitting still until you are absorbed in the involuntary breathing of the word by which breath and Inspiration become one. Then slowly, lightly, gently, with the least possible effort, rise to your feet and let the arms and hands hang of their own weight straight at the sides. Stand lightly on your feet without shoes or anything which prevents the free spread of all the toes. Keep the eyes shut, and the head up as if you were looking straight forward at the level of your eyes. Now deliberately let go your hold of each part of the body: relax every muscle and nerve, let the whole weight sink gently, until the body stands upright by its own balance, no part of it sagging and no part of it consciously held up. If the back should bend, the shoulders stoop, the head poke, the belly bulge, or anything else be amiss, do not force it into what you think the right position. Leave it uncorrected. Let it tell you how it feels. If it complains of ache, pain or uneasiness, note the fact impersonally without any concern or enquiry about it, remembering that whatever kind of feeling there

may be to start with, it will soon change as you go on practising. It is best to do this exercise naked in a warm room. Cold would contract the nerves of the skin, and prevent the feeling of freedom and expansion necessary for Meditation. Also, very few people yet clothe themselves in the day-time comfortably enough to be unaware of the least pressure or constriction anywhere in their dress. One of the first effects of practising surrender of the body-feeling for Transmutation is the discovery that we have made a kind of prison cage of our clothing, against which the body has been fretting and chafing all its life. And some would argue from this fact that we should not cover the body at all. But since the whole body is expressed in the face, hands and movements, there is no need to give up the protection of our garments. They too are to be transmuted. Our feeling of them is to be "born from above" by Inspiration of the Beauty which is Holiness. It is better to make no startling outward changes which will attract attention and lead to

the wasteful distraction of talk about what we are doing. Silently, unobtrusively, we can readjust such details of dress as cause us hindrance in our practice, taking care that while we refrain from unnecessary changes, we also allow no cowardice to keep us from doing anything which is necessary. It is silly to pretend that Life which makes the foot will teach us Its way of walking if we persist in cramping it into a Louis 16th shoe because our associates would smile or frown at one which gave every fraction of the foot perfect freedom. Equally silly to wear a heavy, clumsy shoe because it happens to be called "natural" or "sensible," when it is just as far from being what our feet really want as the nonsense shapes of fashion. Wear frivolous clothes when you choose to express frivolity, or dull clothes when you mean to express dulness, but think straight about it, know exactly what you are doing, and why you do it, and never juggle with yourself, or let things juggle with you. The ideal to aim at in our clothing is that it shall come to us by

direct Inspiration from Life Itself within, not by suggestion of the senses without, or from any psychic influence of cosmic memory. The raiment should be so light and free and comfortable that the most sensitive body would feel it only as an added pleasure both in rest and movement. One reason for practising naked is that most people are more aware of their clothing than of the body within it, and the quickest way of learning to answer the Master's question "Is not the body more than the raiment?" is to let the naked body teach us. Another reason is the general illusion that nakedness is "wrong." Many suffer from this absurdity without being aware of it. The body-feelings of sin and shame are too far below the level of self-consciousness ever to come to the surface in some people unless they begin to learn Meditation. Therefore, whether you start from the old-fashioned point of view which considered it immodest to speak of "legs," and indecent even to think in such biblical terms as "belly"; or whether you belong to the new fashion of insensi-

tiveness in the opposite direction, you have the same work to do in changing all your body-feelings both self-conscious and sub-conscious, personal and universal.

When practising, do not go near a looking-glass. You will learn no Truth from it. You have been staring, Narcissus-like, at your own reflection for millions of years and know nothing about yourself yet, so try now another way of learning, with your eyes shut, and shut not only to the outward image, but shut also to the inward imagination. Do not see your body, or any body, in thought. Let the eyes rest completely. Do not think of yourself as a " thing " to be looked at from outside. Objective consciousness of yourself is a hindrance to Knowledge. If there are any uncomfortable feelings when you begin, withdraw the attention from them by concentrating upon the involuntary breathing of the Creative Word Life. Do this until you can stand restfully. Then during the interval of the downward movement let the feeling pass into the feet. This does not mean thinking of your feet

as if you were looking down at them from outside. It means living in your feet, becoming aware of them in a new and happy way as a special feeling of Life. Let them reveal their meaning to you until you realise each least part of them as a delightful aspect of yourself, a wonder of Power, Intelligence and Joy. As you become acquainted with them, you will be surprised, and perhaps a little ashamed, that you could ever have been so stupid as to treat them as merely dull and useful things to carry you about. Without moving the body or lifting the soles of the feet, let the toes play up and down like the fingers on a piano. Then raise yourself on them and sink back again several times to enjoy the heels and ankles. For this movement the ankles should be about two inches apart to prevent the knees from touching, and the feet should be turned slightly outward. See that interest in the feet does not interfere with the breathing. As you rise on to the toes, let the arms swing out of themselves, the wrists and hands being quite fluent and free, and you will

find that at the same time the head will lift of itself, the chest will expand, the shoulders straighten, and a general feeling of spring and lightness will gird up the loins, and brace the belly, so that every inch of you will feel

VII.

Life! Life! Infinite Life!
I praise Thee, I bless Thee,
I worship Thee, I glorify Thee.
I give thanks unto Thee for Thy great Glory.
Thou Art the only Power, Thou Art the only Substance.
Beside Thee there is none else,
And all that is within me doth bless Thy Holy Name.

Chapter III.

Sayings of Jesus on the body.
Regeneration by Transmutation.

Anyone who wants to know the Truth of the body should take a copy of the Gospels with references, a Concordance, a note-book and a pen, and write out all the verses that include the following words :—

Body. Flesh. Blood. Bones. Form. Heart. Head. Skull. Hair. Hands. Finger. Palms. Feet. Legs. Knees. Face. Eye. Ear. Throat. Mouth. Lips. Tongue. Cheek. Tooth. Spittle. Breath. Voice. Word. Speech. Saying. Sigh. Tears. Kiss. Sweat. Loins. Side. Breast. Breasts. Womb. Belly. Draught.

Food. Victuals. Meat. Bread. Wine.

Loaf. Leaven. Meal. Salt. Oil. Honey. Vinegar. Mint. Anise. Cummin. Spices. Locusts. Fish. Egg. Figs. Grapes. Fruit.

Raiment. Garment. Vesture. Clothing. Cloth. Purple. Linen. Sackcloth. Camels'-hair. Coat. Cloak. Robe. Girdle. Sandals. Shoes. Latchet. Border. Hem. Purse. Scrip. Wallet. Sword. Staff. Ring. Pearls. Phylacteries.

House. Foundation. Roof. Housetop. Hedge. Gate. Garden. Courtyard. Well. Fountain. Tower. Door. Lock. Key. Nails. Inner-chamber. Guest-chamber. Bride-chamber. Store-chamber. Cellar. Table. Seats. Bed. Lamp. Candlestick. Candle. Coal. Fire. Flame. Oven. Ashes. Rust. Water-pots. Pitcher. Cruze. Box. Vessels. Dish. Platter. Cups. Bowls. Pots. Bason. Towel. Napkin. Ointment. Sponge. Cushion. Needle. Basket. Bucket. Bushel. Wine-skins. Mill. Millstone. Cord. Pen. Book. Gold. Silver. Frankincense. Myrrh. Spikenard. Alabaster. Stone. Brass. Treasure. Riches. Feast. Breakfast. Dinner. Supper. Guests. Gifts.

Work. Travail. Toil. Labour. Strive. Serve. Minister. Fight. Build. Fish. Catch. Row. Dig. Plant. Plough. Sow. Reap. Tend. Watch. Seek. Find. Feed. Water. Lead. Keep. Handle. Break. Smite. Beat. Chastise. Spin. Sew. Plait. Rend. Tear. Mend. Sweep. Grind. Rub. Buy. Sell. Hire. Let. Write. Judge. Witness. Swear. Trespass. Condemn. Forgive. Bless. Pray. Preach. Baptise. Fast. Anoint. Heal. Eat. Drink. Hunger. Thirst. Bathe. Cleanse. Wash. Wipe. Gird. Walk. Dance. Speak. Shout. Scoff. Rail. Pine. Foam. Laugh. Weep. Wail. Mourn. Touch. Taste. See. Hear. Look. Behold. Appear. Dream. Breathe. Slumber. Sleep. Die. Rest.

Farm. Threshing-floor. Barn. Garner. Stall. Manger. Sheep-fold. Pit. Dung-hill. Dung. Plough. Sickle. Yoke. Axe. Winnowing-fan. Sheep. Lamb. Goats. Kid. Oxen. Calf. Ass. Colt. Cock. Hen. Chickens. Pigeons. Sparrows. Herd. Flock. Brood. Cornfields. Corn. Barley. Wheat. Flax. Mustard. Tares. Chaff. Husks. Seed. Blade. Ear. Harvest. Weeds Thorns. Brambles. Thistles.

Stones. Rock. Earth. Ground. Soil. Clay. Sand. Dust. Field. Pasture. Grass. Reed. Lilies. Tree. Root. Branch. Leaf. Fruit. Olive. Sycamine. Fig-tree. Vine. Vineyard. Winepress. Vine-dresser. Gardener. Husbandman. Shepherd. Labourer. Hireling. Servant. Bond-servant. Steward. Householder. Fisherman. Ship. Boat. Net. Hook. Draught of fishes. Beach. Seashore. Waves. Sea. Lake. Pool. Stream. River. Mountain. Valley. Wilderness. Desert. Cave. Nests. Holes. Wild beasts. Wolf. Serpent. Viper. Scorpion. Moth. Gnat. Eagle. Raven. Camel. Fox. Dog. Swine. Worm. Light. Darkness. Day. Night. Morning. Evening. Summer. Winter. Rain. Dew. Snow. Clouds. Storm. Tumult. Calm. Silence. Wind. Flood. Earthquake. War. Famine. Pestilence. Foul weather. South wind. Red sky. Lightning. Sun. Moon. Stars. World. Age. Hour. Time.

City. Town. Country. Village. Streets. Lanes. Highways. Roadside. Way. Inn. Synagogue. Temple. Sanctuary. Altar. Veil. Courtyard. Pinnacle. Porch. Steps.

Alms. Sacrifice. Temple-tax. Priests. Levite. Prophetess. Scribe. Pharisee. Physician. Doctors of Law. Rabbi. Teacher. Reader. Master. Disciple.

Market. Market-place. Merchant. Merchandise. Money. Mammon. Riches. Interest. Usury. Bond. Bill. Wages. Hire. Tithe. Tax. Tribute. Trade. Bank. Bankers. Money-changers. Tax-gatherers. Talent. Shekel. Half-shekel. Penny. Pence. Mites. Cost. Debts. Debtor. Partner. Inheritance. Possessions. Law. Lawyer. Magistrate. Judge. Judgment-Seat. Council. Courts. Kingdom. Throne. Crown. Septre. King. Queen. Prince. Ruler. Governor. Lord. Nobleman. Centurion. Captain. Officers. Guard. Soldiers. Armies. Trumpet. Sword. Staves. Spear. Whip. Scourge. Chains. Cross. Prison. Prisoners. Malefactor. Thief. Robber. Murderer. Harlot. Adulterer. Liar. Hypocrite. Traitor. Enemy. Adversary. Friend. Stranger. Fuller. Innkeeper. Porter. Publican. Sinners. Gluttons. Wine-bibbers. Fool. Beggar. Poor-man. Rich-man. Leper. Blind. Dumb. Deaf. Halt. Maim. Sick.

Palsy. Possessed. Crowd. Throng. Multitude.

Man. Woman. Husband. Wife. Father. Mother. Babe. Child. Son. Boy. Youth. Bridegroom. Daughter. Maid. Damsel. Virgin. Bride. Widow. Sister. Brother. Mother-in-law. Son-in-law. Daughter-in-law. Fore-father.

Birth. Marriage. Divorce. Death. Burial. Bier. Tomb. Resurrection. Angels. Devils. Spirits. Apparition. Dream. Vision. Appearance. Hell. Paradise. Heaven. God.

To study these groups of words with the constant desire That I may know the Truth of the body! and get their inner relation to the Life of Jesus will give them an entirely new meaning and value in our own experience. Out of all the "past" His Life is the only subject worth our deep attention, because It alone represents that "Future" which is the Truth of every man. "Past" and "Future" are planes of the present. At any moment we can choose to sink back into some state of old experience, re-live any phase of the Universe, or we can

forestall any of the coming phases which will express the invisible present mental states of humanity. But the really wise course is to do what Jesus teaches, namely, give up both the past and the future of natural life and use the moment for rising into the Spiritual Present.

The Life of Christ differs from every other in being beyond the limitations of Time, Space and Becoming. It does not belong to that plane although It appears there. It is not of that Order. We may speak of It conventionally as if It were a matter of history, a series of events, which took place 2,000 years ago. But It is " not of this world," and cannot be measured by any human conceptions. And as we emerge from the mists and shadows of the sense plane and learn not to " judge after the flesh," " according to the appearance," we see and feel It as the Truth of to-day. We can enter into It now, and make It our own, in a far more real way than if we had actually existed in Palestine then, and had shared the experience of the disciples. This is possible for anyone who desires it enough

to do as He says, and give up wasting time and energy on anything less than the Perfect Life. Such students will smile at the idea of counting the hours, or the pages, of their study of His Words and Deeds. To them it will be no task, but an undreamed-of privilege, nothing less than an invitation from Himself to prepare for initiation into the Heavenly circle of those who live by the Breath of His Life which is the Holy Spirit, by Whom He is revealed as the ever-living, ever-present Truth.

A complete change takes place in our way of living as soon as we clearly and permanently learn that Jesus speaks of the body, both personal and cosmic, as Feeling.

Body-feeling differs only from Soul-feeling as shape differs from substance, or as a visible thought differs from an invisible thought. Soul and body are merely two aspects or planes of feeling, related to each other as cause to effect. Body-feeling is the expression or result of soul-feeling. In Jesus Christ, the Spiritual Man, Soul and Body are One

with His Divine Spirit or Eternal Life. He knows Himself as Begotten of God only, of One Substance with the Father, True Cause, Origin, Creator. Therefore His Body is Spiritual or Eternal Feeling.

But natural man believes himself to be a soul dwelling in a body which is made of a mythical stuff called "matter." He does not perceive that even the natural body is mental, and that what he calls "material things," are merely his own sensations, the lowest plane of his own feeling. As long as his strange belief in "matter" persists, he cannot understand Regeneration or Resurrection as a daily process of Transmutation by which the natural or human body-feeling is changed into the Spiritual or God-like Feeling of Christhood.

And yet it is not difficult to escape from the bondage of this ignorant belief if anyone will practise the analysis of sensation, and let his own discoveries release him from illusion. But a single experience, however clear and convincing, will not undo the habit of a lifetime incessantly reinforced by cosmic sugges-

tion from past and present, subhuman and human, dead and living. It is necessary for the Student to repeat his new experience every day and many times a day, until a new habit is formed to act as a bulwark again all the world of appearance. The inner feeling must be so strong that it holds its own and overcomes the outer feeling of sight, hearing, touch, etc.

Let us practise now :—Sit as before. Withdraw the attention from everything but the breathing. And as soon as you are quite still, or as still as you know how to be, say gently, slowly, firmly : There is no matter. There is only feeling. Sight is feeling. Hearing is feeling. Touch is feeling. Taste is feeling. Breath is feeling. Movement is feeling. Rest is feeling.

You can say it with your eyes open, reading from the book until you know it by heart and can say it with the eyes shut. It is not a Meditation, but a statement which the natural intelligence can easily understand, if it will put aside prejudice and exert itself a little in first-hand

experiment instead of being content lazily to accept popular opinions and beliefs.

As you repeat each phrase you must test it with the eye, ear, mouth, tongue, nose, hand, foot, skin, so that you do not merely say the words, but experience them, which is of course wholly different, because as long as you only speak, read, or think the sentences, they can remain to you nothing more than a theory, but if you prove them, they become a reality, a living possession of your very own. This may take you days, weeks or months, for it is the "pons asinorum" of metaphysical Euclid, but on no account try to skip this bridge from old beliefs to new, because you must pass over it some day, and the sooner the better. When you have honestly won over to the other side, learn the following invocation, and practise it :

VIII.

Christ! thou Son of God!
Thou only art the Truth!
Teach my will Thy Way of Feeling!
Teach my heart Thy Way of Feeling!
Teach my head Thy Way of Feeling!
Teach my hands Thy Way of Feeling!
Teach my feet Thy Way of Feeling!
Teach my eyes Thy Way of Feeling!
Teach my ears Thy Way of Feeling!
Teach my nose Thy Way of Feeling!
Teach my mouth Thy Way of Feeling!
Teach my tongue Thy Way of Feeling!
Teach my lips Thy Way of Feeling!

As the old habit of belief in " matter " gives way, and is replaced by a new habit of belief in Spirit as the only Substance, this desire can be expressed in its alternative form :—

IX.

Christ ! Thou Son of God !
Thou only art the Truth !
Teach my will Thy Way of Working !
Teach my heart Thy Way of Loving !
Teach my head Thy Way of Knowing !
Teach my hands Thy Way of Giving !
Teach my feet Thy Way of Serving !
Teach my eyes Thy Way of Seeing !
Teach my ears Thy Way of Hearing !
Teach my nose Thy Way of Breathing !
Teach my mouth Thy Way of Eating !
Teach my tongue Thy Way of Speaking !
Teach my lips Thy Way of Silence !

Be on your guard against putting your own definition to these words as you use them. Remember that you start with a natural idea of the Christ Way of Working, Loving, Knowing, etc., and that this idea of yours will limit the Creative Action in response to your desire, unless

you carefully put it away and wait for the Spiritual Meaning to be given to you. The imagination must be forbidden to form any picture, or conception, of the result of your prayer, or you will find yourself attitudinising as an ideal personality before you know it. This is a snare which trips up all beginners, unless they are wise enough to heed the warning against it. Do not deceive yourself by cherishing any secret assurance that you know the Christ because you know the Life of Jesus by heart and treasure It above everything. However deep and real your religious experience may have been, however celebrated you may be as a devout Christian, you will find as you practise the Way of Silence, that you change from day to day, almost from hour to hour; and good and useful as your ideas and feelings and actions may have been to you and others, you must be prepared to hold on to nothing if you ask the Christ to teach you. It is the poor, the hungry, whom He fills. If we come full of our own conceits about Him, we must not be surprised when we are " sent

empty away." It is possible to be so much puffed up with our own imaginings and emotions that we do not even recognise the sobering fact of our dismissal and our emptiness. Prayer, as generally understood and practised, consists in talking to God about ourselves and other people,—a great waste of time, energy, and opportunity, since there is only one thing to be done with the natural self, and that is to renounce it, lose it, deny it, die to it. But this being the last thing it wants, our early exercises in Meditation seem to be made up of breathlessly busy attempts to silence the impertinent clamour of personality, which thinks it is worshipping and serving God when it is so blindly occupied with its own notions about Him as to see nothing absurd in the creature taking upon itself to advise the Creator upon the best way of treating His Creation.

We have to learn how to *listen* to God. Even to listen intelligently to a fellow creature requires three conditions :—

1. The speaker must use our language, but we must understand what he means by it.

2. While he is expressing his thoughts and feelings, we must not be preoccupied with our own.
3. We must not speak while he is speaking, or allow others to interrupt our listening.

Now it is evident that although Jesus spoke the same language as the Pharisees, His meaning was so unlike theirs that they actually did not understand a word He said. The difference between them may be faintly illustrated by imagining the effect of a mind from a seven dimensional sphere speaking to minds which could only work in three dimensions. This would not have prevented them from receiving the thought and feeling He was offering to them, if they had not been convinced that they understood their language quite as well as He did, and that their interpretation of it was the only one. They were indeed so much engrossed with their own ideas and feelings, that they could not listen to Him at all. They overlooked the vital point that if someone from a higher world wished to communicate with one in a lower, he

would have to use the language of the lower plane, but could so charge His words with the feeling of the higher, that the listener would be able to receive the higher meaning if he were willing to let go the lower.

When Jesus used such simple words as "see" and "hear," the Pharisees interpreted them in the sense in which they themselves used the words, and missed His meaning through being unwilling to learn His interpretation. Convinced that their own thoughts and feelings were right, they would not put them aside, even for a time, to learn how He thought and felt. Hence their total failure to understand the message He brought to them from the Divine Father whom they thought they knew, honoured, and obeyed.

Seen metaphysically, the Pharisees are an aspect of our own nature, an example of error which we shall find in ourselves easily enough if we look honestly into our mental states. They are invaluable friends to us when we know how to recognise their mistake and correct it in

ourselves. You will find that this is not done in a day. But never be discouraged. When you see the Pharisee of you cropping up again long after you thought you had done with him for ever, just give him a friendly sort of nod, by way of acknowledgment that you have yet another lesson to learn through him. Whenever you feel a disinclination to change, be on the lookout for him. The best safeguard is to remember that Truth is Infinite and that we must therefore be prepared each day in every Meditation, to let go all the thoughts and feelings of yesterday, however good and great they were then, and move on to something even greater to-day. As often as we practise Silence we "die" afresh to all our ideas and experiences, that we may be "born anew." Daily, hourly, with each breath, we are changed "from glory to glory as by the Spirit of the Lord." The one thing we dare not do is to fall into that rigid state of arrested development which thinks that it has "arrived." There must be no attempts to build tabernacles on the Mount of Transfigura-

tion, no effort to live to-day in yesterday's glory. Perpetual change, perpetual growth, is the order of life for the Student of Meditation.

It follows, then, that listening to God cannot be thinking about God, or talking to God. We must have Silence of heart, mind, soul and senses if we are ever to learn how the God-begotten would Feel, Think, Will, See, Hear and Act in us. Divine Language is Divine Feeling. Human language is human feeling. We do not know the meaning of the very words which stand for God until we have renounced our feeling of them and have received the Feeling which Jesus Christ had of them, the Feeling which He gives us by taking our human nature, and using our human language to convey to us the Truth of God, His own God-feeling.

For this reason we put away every thought that comes while we practise Meditation, and "wait upon the Lord" with heart, and mind, and soul, and body, empty of everything but desire to lose all that we call ourselves and be so changed by the quickening of the Divine Spirit

that we become able to "see" and "hear" the Father.

Our part in this is far more simple than it appears to be. In learning Creative Silence we have only three things to do:

1. Choose the word, or group of words, which represents in human language the Divine Feeling we desire.

2. Repeat this desire often enough to prevent anything else from dwelling in the mind or distracting our attention.

3. Give thanks to God for the fulfilment of our desire.

Perhaps you think that this is a form of talking to God about our desire to know Him. It would be no more than talking about ourselves, if we were to enlarge upon our desire and describe it in various ways, such as repeating the psalms in which David expresses himself with such poetic fervour and charm that many earnest souls think they are meditating when they use his verses and reproduce

his feelings. To avoid this, we have to concentrate our desire into the briefest possible expression, which is, to make it the Way in which we use the word, or words, of our choice. For instance, we take the word Faith, and say it in such a way that our mental state during that silent utterance would be represented by the sentence or prayer, That I may know the Faith of the Sons of God!

But the emphasis would fall, not upon the first four words, but upon the second half of the phrase, because the point of our desire would bear acutely and intensely upon the Divine quality of Faith as felt by the Divine Nature of the Christ or God-begotten Man. Therefore when this is once clearly understood, our use of the single Creative Word, Faith, implies all the rest. And with diligent and patient practice, desire will change into the realisation of fulfilment as the Holy Spirit teaches us the meaning of the word by giving us its True Feeling. But each experience of fulfilment deepens and strengthens our desire until it absorbs all other desires: and so, desire for God be-

comes the only feeling which represents the " I " of the new Life, because it is the sign of the Divine Spirit in man, the only element of the natural self-consciousness which survives the gradual death of personality and establishes identity with the Spiritual Self born from above.

During that process of disintegration or dissolution of self-consciousness which is the negative part of our change from the apparent self of personality to the Real Self of Individuality, we are much like the dove sent out from the Ark, that " found no rest for the sole of her foot . . . for the waters were on the face of the whole earth." We can find nothing to rest on even for a moment, our world is reduced to a desolate waste of waters, until we pluck that solitary olive leaf of Peace which tells us that our desire for God comes from God and is in itself a proof of the Presence of the Holy Spirit abiding in us, and doing Its work, by making us long for that which the Will of God has given us from " before the foundation of the world."

Remember that fulfilment precedes

desire. This sounds like nonsense to the mind of the flesh which judges of reality by the senses : but as the eyes are opened by the Spirit of Truth, we perceive that desire is on the human plane of effect, while fulfilment is on the Divine plane of Cause. The Creator must precede His Creation. And since the Perfect Creator can only express Himself in a Perfect Creation, the Perfection which the unborn Man desires is aready his, and awaits his birth or awakening into the True Creation, his Spiritual or God-begotten Self.

Sometimes a mood of doubt will suggest that between desire and fulfilment yawns a gulf which nothing can bridge. You find yourself repeating your desire with a half desperate feeling that nothing happens except an ever-increasing want. To overcome this you should always practise Complete Meditation, taking care that each of the three parts is included even in the shortest exercise. If you have only three seconds of time, the first one should be given to desire, the next to the Silence of fulfilment, and the third to thanksgiving.

" But how can I do anything about fulfilment?" asks the novice.

In the same way that you will do everything, if you are a faithful student of Meditation,—by obeying the Commandment of your Master Christ. He says " Whatsoever things ye pray and ask for, believe that ye have received them, and ye shall have them." Following this, we first ask or present our desire, then cease from our own speaking, to hear and receive from the Holy Spirit, and last, we respond to Him by praise for His Gift.

" How do I know that God gives me the fulfilment of my desire, if, when I stop speaking to Him, I feel only a blank?"

By the simplest act of obedience. When you have asked for a Divine Quality, instantly listen to a saying of Jesus Christ which directly answers your desire. Let His Words speak in you, to you, and when you have heard them, give thanks.

Suppose that you have uttered your desire in the word " Peace." Take as the answer—" My Peace I give unto

you." Listen to it with all your heart, dwell silently upon it, let it breathe itself through you, open yourself to it, welcome it, accept it, as a gift now being made to you, believe that you have received it, and acknowledge it by saying—

X.

Thy Peace Is given to me,
I praise Thee, I bless Thee,
I worship Thee, I glorify Thee,
I give thanks unto Thee
For Thy Infinite Peace!

Never put off giving thanks until you feel what you think is the Peace of God. Are you going to believe the witness of your own feelings against the word of Christ Who Is the Word of God? Take no account of your feeling: trust your Divine Master, and do what He tells you to do.

Then, and not till then, will your feelings change and become the joyful echo of His Word.

Remember that, except your desire for God, all your feelings will pass away: all that you call yourself and your world will

undergo a greater change than can be imagined by the natural mind, a change far greater than the superficial experience called "death."

The only vital change is Regeneration, and this is the change which begins in every true Student of Silence, and goes on until his entire consciousness has undergone Transmutation into his Spiritual or God-begotten Self.

The natural world bears abundant witness to the Truth of Regeneration by Transmutation. It is indeed the dominant sign of the Universe. For it is that Law of Nature which is the shadow of the Grace of God.

In every grade of existence, at every moment of time, at every point in space, we see this miracle being wrought, but custom blinds us to its significance. We miss the "glad tidings of great joy" proclaimed to us day after day, night after night, by everything in our world. We are so familiar with the common round of existence that we do not even stop to consider the amazing drama which is always taking place before us; perpetual

sacrifice of the lower to the higher, perpetual sacrifice of the highest to the lowest.

The stone dissolved by rain, sun, wind and frost, is transmuted into food for the plant and passes on into its higher form of life: the plant in turn surrenders itself to the animal, and is quickened into its fuller vitality: the animal again loses its life by transmutation into the human: the lower races of man evolve by serving the higher, and the Highest of all gives His Life for all.

The same cycle is repeated in each single person at every stage of his personal evolution, as the sub-human states of his intelligence succumb to the human, until he reaches the summit of human experience,—the voluntary and self-conscious surrender of all the energies of the Universe represented in him, for final Transmutation into the Super-human Order of Divine Manhood, the Ultimate, Original, Creation of God.

Chapter IV.

The Seven Systems of the Body.
Transmutation of Breath. Air.
Law of Action and Reaction.
Involuntary Breathing and Sleeping.

The seven systems of the body are :—

1. The Osseous System (Bone).
2. The Muscular System (Flesh).
3. The Circulatory System (Blood).
4. The Respiratory System (Breath)
5. The Nutritive System (Food).
6. The Reproductive System (Sex).
7. The Nervous System (Nerves).

In some text-books two more are given :—

The Absorbtive System.
The Excretory System.

But as both of these belong to the Nutri-

tive System it is not necessary to take them separately.

We will study these phases of the body under the simple names familiar to us in every-day talk, and we will take them in the following order :—

1. Breath. 2. Bones. 3. Flesh. 4. Blood. 5. Nerves. 6. Food. 7. Sex.

These are the seven chief features of the body, and they are also the seven determining factors of human experience. Natural life consists in the reactions of man's inner feeling (mind, heart, soul, will,) to the suggestions of these seven states of his outer or body-feeling.

Herein is the great dividing line between natural life and Spiritual Life. The Words and Deeds of Jesus show plainly that He did not live by natural suggestion, but by the supernatural (i.e. Spiritual) Inspiration of the Father abiding in Him. He lived by Life Itself : by direct expression of Original Life. Natural man exists by reaction to external stimulus : he has no spontaneous life, no Life in himself. Therefore Jesus says that he has " no life " in him, that the rest-

less activity of reaction or response to outward irritants which makes up human existence is of the same order as the energy of gas, stone, plant and beast, a lethal life, a state of death, out of which man must be born into the Spiritual state of having Life in Himself.

This radical difference in the way of living made the actions of Jesus appear unnatural, in that they contradicted the human ideals of conduct, and drew upon Him the misunderstanding of His disciples, the reproach of His kinsmen, and the condemnation of His world.

And the present-day conception of Jesus is based upon such a sentimental gloss of the actual facts reported in the Gospels, that most of His professed followers would be shocked in their tenderest feelings about Him if they woke up from their dreamings enough to see the naked Truth and its consequences in everyday affairs.

If we really want to see Jesus and not the mirage of our own imaginations of Him, we must study one of the most significant characteristics of His deeds of

healing and of His other acts of power. He did not respond to the fact of disease, nor did He even respond primarily to the prayer for help. People might be suffering, people might beg Him to heal them, but from the moment when, at the outset of His public ministry He refused to act on His mother's suggestion about the lack of wine at the marriage feast, He proves to us that He always waited for the Command of the Father abiding within, and never accepted conditions as the Voice of the Father. For Him the voice of the people was never the Voice of God.

Apply this test to the humanitarian standards of to-day, to the "Christian" ideas about "compassion," "kindness," "self-sacrifice," "altruism," "duty," and it becomes evident that useful and necessary as these are in the evolution of intelligence they are not Spiritual. No one can reach His Christhood without passing through these stages of development, for if he have not feeling enough to suffer with and for his fellows, he will not have feeling enough to "die" for

them : if he be not intelligent enough to obey human law, he will not be intelligent enough to obey Divine Law, and if he be not sensitive enough to respond to the without which he does know, he will have no power of response to re-direct to the " within " which he does not know. But never must we deceive ourselves with the specious fallacy that our compassion is " Christ-like," our self-sacrifice " Spiritual," or that our response to calls of duty from without is made in Obedience to the Father. At all costs we must be truthful with ourselves; never accepting the things said about us, never looking at ourselves in the false mirror of other people's opinions, never allowing any of the deadly illusions of personality.

Before we can begin to know how Jesus lived, we must practise the surrender of all our body-feelings, that they may undergo the Transmutation which is Birth from Above, the Regeneration which wholly changes the nature and the habit of our power of response.

Let us now take the series of seven, and study it in detail, first momentarily

glancing at it in relation to its cosmic or universal correspondences :—

1.	Breath.	Air.
2.	Bones.	Earth.
3.	Flesh.	Plant.
4.	Blood.	Animal.
5.	Nerves.	Man.
6.	Food.	Energy.
7.	Sex.	Will to live.

1. *Breath. Air.* The natural idea of the breath is that it is air, and that upon air and food life depends. This natural idea is based upon ages of earth experience and is firmly established as a vital belief in both the active or self-conscious mind of the waking state, and the passive or sub-conscious mind of the sleeping state. And the first reaction of the dual natural mind to the statement that this belief is contrary to the Teaching of Jesus Christ is to say—" But since no one's body can exist without air and food, life does depend upon these things."

Yes, if by " life " you mean the animal vitality which Jesus calls " death." Certainly, the natural body cannot exist

without air and food, but if we are surrendering the natural body for Transmutation into the Spiritual, we must of course surrender all our ideas and beliefs about it and be prepared to change in every respect. And one of the first and easiest of the changes we have to make is to give up the idea and habit of dependence upon air and food. For there is a world of difference between depending upon these things like a slave, and using them like a Master. Jesus used both air and food, but His relation to them was never one of dependence upon them. If He could have stooped to the belief that His Life depended upon air and food, He would never have had power to calm the winds in tempest, and to make five loaves and two little fishes feed five thousand hungry men with their women folk and children.

We begin then by changing our inner relation to Air and Food. We learn by subjective analysis that both are known to us as our own sensations. We waste no time or energy in argument to justify the opinions based upon natural experi-

ence, but quietly put them aside and take a new point of view, a point of view in which there is nothing to shock the natural reason, but everything to encourage it to exercise its highest function, —the perception of Truth.

We learn to think differently about the air we breathe, the food we eat, and every other act and state of body-feeling. For the metaphysical version of the law of action and reaction is that "as we believe so it is unto us." If we believe that our life depends upon air and food, then we shall know only the life which is of that order, the life of the beast and the plant. But if we choose to change our belief, if we choose to claim our true Heritage of Divine Life, then the same law acts for us, and brings us the result of our new belief as surely as it brought us the effect of the old. Clearly, the two orders of Life exist. Clearly, we have power to choose between them. Clearly, if we choose the one, we cannot also have the other. As light and darkness, so are they mutually exclusive. In one state or in the other we must be: there is no inter-

mediate life. The process of "passing from death unto Life" looks like an intermediate state, but actually it consists in perpetual voluntary dying to the old, with simultaneous Involuntary Birth into the New.

Having chosen the True Life, we learn how easy it is to obey the Master's Commandment, "Take no thought for your life what ye shall eat: be not anxious for the body what ye shall put on. Is not the Life more than the food, and the body than raiment?" Anxiety for the body belongs to the natural belief that its life depends on food, air, raiment, and the money which represents these things: but when we cease to identify ourselves with the earth-life of the earth-father, all the anxieties of the mind of the flesh are lost in the Knowledge that the Divine Life of the Spirit-Father gives us the New Body and all things needful for It.

We have already proved, in our first analysis of the act of breathing, that air is of secondary, not primary, importance even on the natural plane, since it does

not produce the vital energy of the living creature, but is used and transmuted by that energy. Similarly, we found that the act of breathing is itself but one of the signs, or effects, of the mystery called Life, the mystery which baffles all objective research.

We can therefore move on in our examination, and as the next step ask ourselves what highest and most inward interpretation we have of the words Breath : Air. At once we come to Inspiration : Spirit—" He breathed on them, and saith unto them, Receive ye the Holy Spirit." *John* 20. 22. On this we can rest securely. Christ is the Word of God, the Breath of Life. The Breath of Christ is the Spirit of God, " proceeding from the Father and the Son."

Then we will learn to live by Divine Inspiration. First we put away all the old beliefs and feelings about Air, Breathing, Body ; all suggestions from human and sub-human experience. It is well to make this a deliberate act of will, clearly defined in words and expressed by the entire body. For instance, do not be

content merely to think the words while the body is in some casual position which shows that it is preoccupied with something else and is paying no attention, no respect, to what you are doing. You will never learn concentration if you allow any sort of sub-conscious distraction. Gather yourself together: let there be no loose ends of interest floating off in any direction: be whole; not divided into any half and half state, or cut up into fragments of feeling scattered all over the world. Be as business-like as a bullet. There is nothing sentimental about Meditation. Do not waste yourself in any futile speculations as to whether you really want Spiritual Life enough to learn Silence. Whether you want God or mammon, you have got to learn your own mind, and you cannot do that unless you practise concentration; so give up the uncomfortable habit of falling between two stools because you can decide on neither, and even if you play the fool an hour hence, live thoroughly in this hour first. For one thing is certain in a world of flux: that only the moment is your own:

and if you do not live in it, you do not live at all; your existence is that of an aimless, wandering, ghost. Be content to take one thing at a time. If you want Truth at this moment, go for it with all your might, and leave to the future anything that you think you may want then.

So, sit down in your chair as if you were going to rest for a thousand years, master of time and space. Shut the eyes, and make the act of surrender which frees you from the worlds of past and future, and lifts you into the illimitable Now :—

XI.

I renounce all but my desire for God.
I call no man on earth my Father.
God is the only Cause, the only Father.
Christ is the God-begotten, my Truth, my Life.
God lives in me : I live in God.
Christ breathes in me : I breathe in Christ.

Another exercise is to take a Divine Word and breathe it until you can feel nothing else.

XII.

Infinite Wisdom! Thou art my Breath of Life!
My true Involuntary Self!
Thy Life in me; my life in Thee.
Thy Breath in me; my breath in Thee.

These Meditations will entirely change the old habit of breathing. There will no longer be any association with air. The movement will always come from within, and will bring with it the feeling of the Indwelling Word. There will never be any hesitation in breathing deeply, calmly, steadily, in crowded ill-ventilated places, because the old natural ideas and beliefs will have lost their influence. The act of breathing will have become an act of intimate communion in which Spirit, soul and body are felt as one. The outgoing breath will no longer carry its natural interpretation of "waste product," "carbonic acid gas," "poisonous exhalations." It will be transmuted into a silent Word of Power breathed forth into the Universe. This should be

practised regularly until it has become an involuntary habit.

Take the word Almighty Goodness : let It come welling up from within, till It fills the content of body-feeling : and when you can hold no more because expansion is complete, let It pass out through the nostrils during the downward movement of the chest, as a twin current of quickening, healing virtue for the Joy of all the world. All the Names of God should be " uttered" in this way ; received as Inspiration from within, and breathed out as Divine Feeling given through you to the whole earth. There is no quicker, surer, sweeter, way of losing all private and personal troubles than by practising this exercise of the Transmutation of breath.

Breathing and sleeping are, of course, involuntary actions in the natural state, and for this reason are easy to begin with, because they help us to practise abandonment. But they need even more transmutation than the voluntary actions, in as much as they are sub-conscious and represent earlier stages of evolution. The

Involuntary Breathing and Sleeping of the Spiritual Man mark a higher degree of Transmutation than Involuntary Working, Walking, Speaking or other expressions of self-conscious activity. The student will therefore be prepared to practise these continually, never dropping them out, or replacing them by other exercises, but keeping them as fixed points in daily and nightly practice, no matter how many others he may add when once he has made these his own.

Many people nowadays do not know how to relax their nervous tension enough to sleep with even the natural abandonment of a healthy animal. They have lost the habit of involuntary rest. Even their sleep is hard work. They do not know how to let go their clutch upon self-consciousness. They seem incapable of giving themselves up. But they are very near the Kingdom if they will only learn how to turn their trouble into Joy. If you suffer in this way, sit silently alone in your room every night after undressing and bathing, and practise letting the chair take the whole weight of your body.

Choose a suitable chair, in a convenient position, and leave it there permanently. Do not move it about to a fresh place every evening. Get into the way of sitting in the same chair, in the same position, at the same hour, every night and begin with the same exercise. Drop into the chair, fall into it, sink into it; then sit heavily in it; let legs and feet, arms and hands be as limp as if there were no bones in them; let the head roll slowly from side to side on a cushion, as if there were no muscles in the neck to control its weight; let the backbone melt into any shape it likes; and breathe as much below the waist as above it. As you feel each part of you slackening, yielding, say silently, with eyes shut:—

XIII.

I give up to Thee, my Christ within!
I surrender my body to Thee.
I abandon myself to Thee.
I will have no will but Thy Will.
I will have no self but Thy Self.
I rest in Thee, I breathe in Thee.
I sleep in Thee.

Then without rousing yourself by any brisk or sudden gesture, without so much as opening the eyes if you can help it, move slowly, dreamily, to the bed, and lie down upon it with even deeper and more complete abandonment, feeling and saying,

Thou Art my Rest,
Thou Art my Peace.

As the Creative Word does Its Work in you, the body will find the right position without any effort or tension of your will. Heaviness, crookedness, weakness, will pass away and in their place will come ease, fluency, freedom.

During the day-time, learn by heart as much as you can easily remember of the Surrender given at the end of this lesson, and whenever you are at leisure repeat the lines, very slowly, feeling them, meaning them, as deeply as you are able, always letting the body take its full share.

If you should lie awake at night practise any of the lines that come of themselves, but do not tease yourself to make

any effort to remember those you miss. If there are any dreams, treat them lightly, never relating them to others, never dwelling upon them, never reacting in any way to them, except to notice coolly whether you recollected in sleep to respond in the new way to old suggestions. If you did, give thanks, and forget it. If you did not, declare your freedom from the appearance of bondage, and forget it as quickly as if it had looked like success instead of failure.

Dreams are but the shadows of the waking hours, and the waking hours themselves are as yet but little more than shadows. Remember that the whole world, as man naturally sees it, is the wrong side of the picture. When he looks out through the untransmuted senses he sees only the back of the canvas: all the Beauty of the Master Artist's work is on the other side,—the side which, as He tells us, can only be seen from "within." This is the reason for never judging of our progress by the appearance of the body. Many a student falls into this error, and learns from his fall that his

old belief in "matter" is still more active than his new Faith in Spirit. It is the body-feeling which counts: and true body-feeling can only come from within, by Inspiration of the Holy One who is the Saviour of the Body.

If there are any special troubles at night take them out and deal with them during the day. Do not let them drift on in the vague hope that you will "get over them some day." And do not imagine that, because they appear at night, the night is the best time to tackle them. Night is the negative time, when you are at your weakest. Hence by Transmutation it can become a positive time of greatest strength, when "your whole body shall be full of light, having no part dark," and "there shall be night no more," "neither shall there be mourning, nor crying, nor pain." But Life does not transmute our troubles for us if we try to hide them, or ignore them, or give them any other sort of mistaken recognition. We must open up all the locked cupboards, turn out all the skeletons, and let the light into all the dark places if

we want to sleep as Students of Silence. This does not mean pouring our rubbish into some sympathetic ear, making a dustbin of a friend; it means a strictly expert audit of our life-account, with no amateur nonsense about it.

At some time, and in some degree, everyone suffers from an immense variety of troubles at night, all of which can be grouped under two heads:—Money worries; Sex worries.

To the novice in psychology this classification will seem too simple to be sound. Many a mother, or grandmother, long past what she would call "sex troubles," is their nightly victim in the anxieties she suffers for the welfare of her children and their children. And many a man who has never had a moment's disturbance that he can trace to money, writhes none the less under the heel of the prince of this world.

In facing up to our nightmares we have to remember that "action and reaction are equal and opposite." The ball comes back to us from the wall with exactly the force with which we throw it at the wall.

Then it follows that the action of the day will determine the reaction of the night. If we act negatively in the light toward a negative experience of the dark we can only expect another negative reaction when the same cycle recurs. It may not happen again on the next night or for several nights, because there are many cycles of feeling and all recur in turn. But soon or late we shall inevitably receive in the night the reaction of the day. Therefore our first action is to allow no negative feeling of any kind about anything that happens at night. This is not the same as "forgetting all about it." Mere forgetfulness is negative. So are regret, remorse, resentment; condemnation, shame, disgust; disappointment, doubt, discouragement, indifference; anxiety, suspicion, apprehension; and all the other unhappy feelings whose name is Legion. They are too often encouraged under the illusion that they are signs of repentance. But repentance is intelligent recognition of mistake: the recognition which must precede correction. Intelligent acknowledgment of

error cannot imply any negative feelings, because they are always stupid, and, being stupid, they prevent us from getting on with the real business, which is correction.

So before any wasteful stupidities can pounce upon us, before we even open our eyes in the morning, as soon as we become aware even on the borderland of waking, that there was any kind of trouble in the night, we give it one straight look of honest acknowledgment, naming it for what it is,—a lie,—and then we turn wholly away from it to the Day-spring of Truth and claim it as our Freedom from all the works of darkness.

XIV.

Eternal Light of Life within!
Thou only art the Truth.
Thou art the Sun of Righteousness
With Healing in Thy wings.

I praise Thee, O God, for the Gift of
Thy Spirit in my soul,
Thy Breath in my body,
Thy Life in my blood,

Thy Love in my heart,
Thy Knowledge in my head,
Thy Power in my hands,
Thy Freedom in my feet,
Thy Beauty in my eyes,
Thy Peace in my ears,
Thy Truth in my mouth.

XV.

I thank Thee, O God, for the gift of
Thy Holiness in my soul,
Thy Health in my body,
Thy Joy in my blood,
Thy Unity in my heart,
Thy Wisdom in my head,
Thy Wealth in my hands,
Thy Rightness in my feet,
Thy Glory in my eyes,
Thy Goodness in my ears,
Thy Grace in my mouth.

XVI.

I Am the Child of God.
My True Self is Divine.
Therefore, the earth self is not true,
And has no power to continue.
All Power is given to me of my Father,

To manifest my Divine Self on earth,
As Jesus did.

XVII.

I have died, and my "Life is hid with Christ in God."

Col. 3. 3.

"I live, yet not I, but Christ liveth in me."

Gal. 2. 20.

XVIII.

Christ is "the Beginning of the Creation of God."

Rev. 3. 14.

I will have Faith in the Creation of God.
I will not believe in appearance.

XIX.

The Truth of my body is Spirit.
There is no matter.
The Truth of my body is Life.
There is no matter.
The Truth of my body is Knowledge.
There is no matter.
The Truth of my body is Power.
There is no matter.

The Truth of my body is Holiness.
There is no matter.
The Truth of my body is Faith.
There is no matter.
The Truth of my body is Health.
There is no matter.
The Truth of my body is Wealth.
There is no matter.
The Truth of my body is Unity.
There is no matter.
The Truth of my body is Love.
There is no matter.
The Truth of my body is Joy.
There is no matter.
The Truth of my body is Peace.
There is no matter.
The Truth of my body is Rightness.
There is no matter.
The Truth of my body is Wisdom.
There is no matter.
The Truth of my body is Goodness.
There is no matter.
The Truth of my body is Grace.
There is no matter.
The Truth of my body is Beauty.
There is no matter.

The Truth of my body is Freedom.
There is no matter.
The Truth of my body is Principle.
There is no matter.
The Truth of my body is Substance.
There is no matter.
The Truth of my body is Christhood.
There is no matter.
The Truth of my body is the Glory of God.
There is no matter.

XX.

As I think, and feel, and act,
So am I using my Divine Creative Power,
To produce more thought, feeling and action
Of the same kind, in myself, and others.

XXI.

That I may live as God my Father Lives!
That I may love as God my Father Loves!
That I may work as God my Father Works!
For the Joy of all the world!

XXII.

I surrender to Thee, O Beloved,
My pride and my humiliation;
And Thou givest me Thy Love.

I surrender to Thee, O Beloved,
My fear and my impatience;
And Thou givest me Thy Faith.

I surrender to Thee, O Beloved,
My anger and my resentment;
And Thou givest me Thy Peace.

I surrender to Thee, O Beloved,
My poverty, my want, my weakness;
And Thou givest me Thy Wealth.

I surrender to Thee, O Beloved,
My hunger and thirst of desire,
And Thou givest me the Satisfaction of Thy Goodness.

I surrender to Thee, O Beloved,
My self-will and my separateness;
And Thou givest me the Oneness of Thy Will.

I surrender to Thee, O Beloved,
My hope, my expectation and my disappointment;
And Thou givest me Thy Wholeness.

I surrender to Thee, O Beloved,
The darkness of my ignorance;
And Thou givest me the Light of Thy Omniscience.

I surrender to Thee, O Beloved,
My attachments of attraction and repulsion;
And Thou givest me the Freedom of Thy Unity.

I surrender to Thee, O Beloved,
My mistakes and my stupidities;
And Thou givest me the Glory of Thy Knowledge.

I surrender to Thee, O Beloved,
My inertia and my violence;
And Thou givest me the sweet Stillness of Thy Power.

I surrender to Thee, O Beloved,
The ugliness of my strivings and complainings;
And Thou givest me the Beauty of Thy Perfection.

I surrender to Thee, O Beloved,
My aches, my pains, my sorrows;
And Thou givest me the Healing of Thy Joy.

I surrender to Thee, O Beloved,
My vanities, conceits, illusions and deceptions;
And Thou givest me Thy Truth

I surrender to Thee, O Beloved,
My instincts, impulses, desires, and plans,
And Thou givest me the Contentment of Thy Will.

I surrender to Thee, O Beloved,
My envy, jealousy, self-pity, self-importance,
And Thou givest me the Wisdom of Thy Grace.

I surrender to Thee, O Beloved,
My gloom, my discontent, my loneliness, my doubt;
And Thou givest me Thy Omnipresence.

I surrender to Thee, O Beloved,
My past, my future, and my present,
And Thou givest me Thy Eternal Now.

I surrender to Thee, O Beloved,
My memories, imaginations, judgments and decisions;

My preferences, exclusions, refusals, and revolts;
My voluntary and involuntary "yea" and nay";
And Thou givest me the Heaven of Thy Silence.

I surrender to Thee, O Beloved,
All the responses and reactions
Of my body, mind, and heart and will,
And Thou givest me Thyself.

Chapter V.

Transmutation of Bones. Earth.
Law of Form and Environment.
Involuntary Rest and Movement.

Again we will shut the eyes, and learn to "see" the body from within, not by any use of imagination or memory, but by direct inward feeling.

As long as you keep still, you will not be aware of any thing that you can recognise as "bones." You will not feel anything like the pictures you have looked at, or the skeletons you may have handled. There is not even any consciousness of hardness or density, for in deep stillness the body-feeling is as soft and light as a floating cloud. Even the sense of your own form can be lost and recalled at will. But with the least movement, such as the

faint pressure of your finger tips upon your knee, you will feel the yielding firmness of "flesh" and under it the unyielding firmness of "bones." And if you get up and walk a single step, you are instantly aware of your whole form as determined by this fundamental firmness of bones.

If we look for the cosmic correspondence of this quality, we find it obviously in the solid ground. Bones to the body are as rocks to the earth, the stability and protection of its form, the reservoir or storehouse of its natural or intra-atomic energy. And when we enquire into the origin of form, we come upon a Law of Form and Environment which, marvellous as it is in its natural meaning, is infinitely marvellous in its Spiritual Interpretation.

"The living creature makes its own form. It also makes its own vital environment, and this environment becomes more and more independent of cosmic contingencies as the organisation perfects itself. Living beings themselves construct their typical architecture, and

they continually restore and reconstruct it as the accidents, or even the regular course of circumstances, tend to destroy it: in a word they regenerate themselves."—*Claude Bernard.*

Now the "laws of nature" generally regarded as "Immutable ordinances of the Creator" are quite evidently man's attempt to define or formulate his own experiences, and are so far from being Divine, as understood by the natural man, that the progress of human intelligence is marked by ever-recurring restatement and reinterpretation of its own old laws. Therefore the student of metaphysics does not use the word Law as meaning a final and absolute expression of Truth, but rather in the sense of a human sign which indicates a corresponding Substance to be found in the Spiritual Realm or State described by Jesus as "above" or "within."

Understood in this way the Law of Form and Environment is a sign which tells us that as, in ignorance, we have made the old body and its vital and cosmic environment, so, in Knowledge, we

can now make a new body and a new environment.

The Transmutation of our body-feeling includes the simultaneous Transmutation of our earth-feeling. The Regeneration of man is the Regeneration of the universe.

"For the earnest expectation of the Creation waiteth for the revealing of the Sons of God. For we know that the whole creation groaneth and travaileth in pain together with us until now. And not only so, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body."—*Romans* 8-19, 22, 23.

Now to practise:—Let us find the present body-feeling. Relating the different shapes of firmness called "bones," there is an astonishing flexibility which gives almost innumerable variations of movement, and everyone of these movements expresses a different kind or degree of feeling. These we have to examine. Stand naked, with eyes shut, stretch out your arms as wide as they will go, lift the face,

breathe deep, and see if you can feel the meaning of yourself as a whole. What mental state do you express? If at first your feeling is a confused mass with nothing distinct enough to put into a word, do not be impatient, or try to imagine an appropriate name for the position. Quietly wait for the body to tell you its meaning, even if you have to practise every day for a year or more before it seems to speak clearly. We have made it inarticulate.

You must not allow yourself to *think* in learning the Truth of yourself. Be silent, gentle, passive, but keenly attentive in your waiting for the revelation of Life as Feeling. Never try to get the name of a feeling before you have experienced it. Many make this mistake and call it "thinking." Hence their minds are rag-bags stuffed with words of which they do not know the meaning.

And if you should be one of the happy folk born with an instinct of reverence in the use of words, a religious sense of their values, you will all the more readily own that you are but at the threshold of the

mysteries of Beauty which they veil. Purification is the condition of every initiation : the mind of the student must be washed clean of all words, before he can enter the Holy Place of The Word.

To stand with widespread arms is tiring at first, and should not be practised for more than a few seconds without change or rest. It is a good plan to alternate it with walking to and fro in your room when you are alone early in the morning, naked after your bath. But it is not to be *your* walk. You are to listen to Knowledge within, and silently learn to let It walk in you, giving up what you call " your body," and watching how It will move without any effort of " your " will, " your " energy.

Let us start the day and see how the ordinary routine of " getting up " can be transformed into the Active Meditation of Involuntary Rest and Movement.

You have wakened from sleep, and before moving, have used Meditation No. 14, given at the end of Chapter IV. Instead of getting half up and sitting on the edge of the bed to stretch and yawn, rise

straight on to your feet, stand still with eyes shut, head up, arms wide open, and let the breath come up as if from the soles of the feet, filling you with the words, *Infinite Life, Thy Substance*! You will not *think* the words as if *you* were saying them; you will let them be said in you, to you, as the True Interpretation of the body-feelings of—

1. Straightness or uprightness in the form.
2. Firmness or steady strength in the feet.
3. Lightness or expansion in the arms and breast.

That will take five seconds. Then begin the bath,—not in the usual way of flinging off the night garments and dashing into the water with a vigorous grapple-with-the-world feeling, but quietly, gently, with the least possible exertion, as a pleasure too great to be hurried, a privilege too high to be slighted. Remember that you are not alone. The Initiator is present, in response to your desire, to reveal to you the Truth of the body. In

the Presence of that Inward and Invisible Teacher you will do all things " in remembrance " as an act of obedience, of renouncement, of sacrifice for Transmutation. Your household, your work, your world, are more than a thousand miles off, more than a thousand years away. Your bathing hour is Infinity if you will measure time by quality, not quantity. It is the only intelligent standard. One moment of perfect feeling outvalues all the ages of the imperfect. In the Heaven-state, evolution vanishes as if it had never been. We speak in terms of years and miles when we are in the earth-state of looking at the wrong side of the picture, the back of the canvas, not when we " see " the Father working " within."

Bathing, dressing, walking, eating, and most of the other movements of the day which require no direct effort of volition or attention are called involuntary in the natural sense because we can do them so easily as the result of prehistoric practice, that we are able to think of other things at the same time.

This habit of division from the body is

a great stumbling-block in Meditation, and we cannot learn anything of the True Involuntary Life of the Spiritual Body until we renounce it and practise living in a state of Unity.

"Blessed are the pure in heart for they shall see God. If thine eye be single thy whole body shall be full of Light having no part dark."

We must be single-hearted, single-minded, for Regeneration. Therefore we have to learn a new way of doing these very things which we have thought of as secondary and unimportant details of everyday in comparison with our work, our business, our career, our duty in life.

The daily bathing is a baptism for the washing away of the old self and its experiences, a purification which prepares for the constantly renewed Inspiration of the Divine Self. It is practised each day at morning and at evening, because we die daily; the self of yesterday dying into the self of to-day and the self of to-day dying into the self of to-morrow. In the waters of the morning baptism we leave the night self, and in the evening baptism

the day's experiences are washed away. This implies no sense of sin, guilt or defilement in the feelings of either day or night: both alike may have been filled to overflowing with "the Glory of the Lord," and yet we should none the less move on to greater things, leaving the past of even an hour ago, because, although we cannot receive more if we are already full, it is equally true that each fulfilment enlarges our capacity.

"Forgetting the things which are behind, and stretching forward to the things which are before, I press on towards the Goal unto the Prize of the High Calling of God in Christ Jesus.—*Philippians* 3. 14.

The usual way of taking a bath is far from being the best for practising Involuntary Movement. As an exercise in Meditation, to learn the Truth of the body, it is easiest to begin by sitting naked on a bath-mat on the floor, cross-legged, in a room pleasantly warm, with a bath towel across the knees and a basin of cold water within reach of the hands when stretched out together straight in

front. Get the right position: back straight, thighs wide open, knees folded, feet tucked under, hands resting palms down on the knees. Take a few seconds to find your balance, so that the weight of the body falls square on the pelvic bones, and not on the end of the spine. Then, with eyes shut, present your desire to the Omnipresence:—

XXIII.

That I may know my Divine Substance.

As the breath fills you, listen to the message it brings from the Heaven within:—

I Am Thy Holy Spirit-Substance.
Beside Me there is none else.
I Am Thy Inspiration and Thy Involuntary Self.

Let this be repeated until It becomes your feeling and you can respond to It in Its own words.

Thou Art my Holy Spirit-Substance.
Beside Thee there Is none else.
Thou Art my Inspiration and my Involuntary Self.

Filled with this feeling in either of its forms, or both in alternation, begin the bathing :—

Put the hands together and raise them in dedication, bowing the head with eyes shut and say " Teach my hands Thy way of Touching " ! Then stretch out both hands over the water, dip the finger tips, shake off the loose drops, and bring them together at the middle of the forehead, touching it as lightly as you would kiss a sleeping child. Draw the finger tips level across the brows to the temples, then dip them again, and repeat the same movement as often as you like, always taking fresh water for each touch, never hurrying, never opening the eyes, and never using pressure. From the forehead pass to the eyes, ears, cheeks, nose and mouth, taking fresh water for each movement, and always using both hands equally, one for each side of the face. Notice whether you make unnecessary

and exaggerated reactions to the touch, and if so correct them instantly. Many people cannot even yawn, or rub an eyelid, or use a handkerchief, without making remarkable contortions and grimaces. Keep still: respond to every movement by deeper and deeper stillness; not the inert stillness of indifference, not the violent stillness of enforced control, but the sweet and vivid stillness of adoration. Do not make the movements yourself. Let them be made in you. Let the Divine Self use your hands to give you the Infinite Benediction of Its Feeling. Hear It say as It baptises your forehead:

XXIV.

I Am the Substance of all thy thinking.
(As It touches your eyes).
I Am the Substance of all thy seeing.
(As It cleanses your ears).
I Am the Substance of all thy hearing.
(As It bathes your nose).
I Am the Substance of all thy breathing.
(As It washes your cheeks).
I Am the Substance of all thy feeling.
(As It laves your mouth).

I Am the Substance of all thy eating.
(As It purifies your tongue).
I Am the Substance of all thy speaking.
(As It seals your lips).
I Am the Substance of all thy Silence.

Let the whole body be bathed in this way, with the words "I Am the Substance of all thy feeling." If in this experience you make a real renouncement of all your feeling of the body, with all the associations of natural ideas about it, you will receive a great revelation of Truth which will not only show you the depths of your ignorance about the body and its purpose, but will also give you a new kind of knowledge which will change all your ways of using it and bring about a complete transformation in the character of your life.

But beware of taking seriously any of the absurd ideas of God which every one has inherited and acquired from natural experience. For instance, if after this bathing, you go to breakfast, and suddenly become aware that you are eating with pleasure and good appetite, do not bring yourself up with a jerk of dis-

may, and begin to mince and mumble at the food because you think that a hearty way of eating cannot be Spiritual. Be honestly convinced of one thing :— We do not know what the word Spiritual means. Therefore we need waste no energy in condemnation, but devote ourselves wholly to learning from the Spirit Itself the True Interpretation of Its Name. We shall do well at the same time to decide that we will not take that Name in vain by using it to describe any of our feelings, until they have all undergone prolonged and very thorough renouncement and Transmutation. Whenever the words " Spiritual," " unspiritual," come into the mind, the rule is to turn to the Spirit within, and submit our meaning to Its judgment.

For those who at first find it trying to stand or kneel, the bathing of the lower part of the body can most easily be done by half lying on each side in turn : but even if they start in the weakness of long illness, they will gain strength as they practise, and will soon find themselves enjoying the variations of posture and

gesture which bring every nerve and muscle of the body into play. It is more than worth while to spend an extra half hour in this way of bathing, because it saves all the time and energy usually spent later in the day on some kind of physical exercise or gymnastics.

Anyone who shudders at the thought of cold water can, of course, use any degree of heat he likes until he finds out that the most delicate body, which would have good cause to shudder at the violence of having the breath knocked out of it by being plunged all at once into cold water, can enjoy this way of making friends with its enemy. It is so very gentle that even in winter the hands of the most sensitive do not ache or shrink.

The whole skin of the head is bathed without making even the thickest and longest hair uncomfortable; and no one who practises this way of bathing need ever endure either the penance of having the head handled by a hairdresser, or the burlesque of a "home shampoo," both of which most women and children would gladly escape if they knew of a better

way of cleansing the head and hair. The most comfortable plan is to do the head first. As soon as you are seated for bathing, put the hands together, raise them and bow the head, offering up the hands and renouncing all your natural use of them, with all your memories and habits of touch, that you may be taught of God the Truth of hands, the Truth of touch. Your desire would be expressed by the words:—Teach my hands Thy Way of Touching! Then let down the hair, shake it out thoroughly, dip the finger tips in the cold water, shake off the drops, and gently touch the roots of the hair on the forehead, moving round the face, ears and neck until the fingers meet at the top of the spine. Start again at the same point at the middle of the forehead and move round the head a little further in under the hair, and repeat for as far as you can easily reach. Then let both hands meet on the top of the head and move down over each side, constantly renewing the water without putting on enough at each touch for it to get wet, and never falling into any effort of

pressure or friction. The finger tips should part the hair at each touch, like a comb, and rest directly on the skin of the head until every pore of it has been bathed. Then the hair is picked up by the ends and waved up and down for a few seconds to let the air flow through it, and next, it is lightly twisted and pinned up out of the way until the rest of the bathing is over, when it is again let down and shaken out, parted, brought over the shoulders, and brushed with both hands at once with the eyes shut. Brushes should be neither rough nor coarse, and should be washed every week in cold water to keep them firm. Dissolve ¼ oz. washing soda in a teacupful of boiling water. Leave till quite cold. Then add it to 1 quart of cold water, and for half a minute gently beat the brushes in it without wetting the backs. Rinse in plain cold water, shake, and dry upright in sun and wind or in a cool room, but not by a fire. No hair-wash, ointment, powders or lotions will ever be wanted if the hair is cared for in this way. The hair stops falling out, and becomes quick and strong

and happy, with a delicately pleasant perfume of its own. But people who have a tendency to worry about their appearance, and all who suffer from a pathetic desire for admiration and self-satisfaction will have to renounce their looking-glass before they can learn Silence.

Men students will find it best to give up shaving. A short beard is easily washed as part of mouth, cheek and chin. "How about the men who are in professions which do not allow beards?" There are none. A strong man can make his own customs anywhere, if he chooses to be wise as well as strong.

"But suppose he is only just an ordinary chap?"

Meditation will soon teach him that he can be anything he likes. No one can practise Silence in the right way and remain weak, foolish or "ordinary."

"And what about the people who are bald?"

They should learn the Truth of hair, and bathe the head with the feeling that the real hair is not that outer sensation which appears or disappears, but the

Spiritual Substance of Beauty, Life, Glory, Light, which is expressed psychically by the nimbus of the saints. The outer hair could easily grow again if its True interpretation were practised in this way.

Cleanliness and comfort of the most perfect quality is attained in this bathing without the use of soap, oatmeal, oil, rubbers, sponges, or towels, provided that all the habits and conditions of the body, inside and outside, are of a sensitive and finely ordered intelligence. But in illness, or whenever the body-feeling has been disturbed by any negative state, special cleansing must be given to all the outlets of waste :—ears, nose, mouth, arm-pits, anus, genitals. When there is wax in the ears, mucus, wet or dry, in the nose, " fur " on the tongue, or slime in the mouth, these conditions indicate corresponding excretions and discharges from the sympathetic system, and all these parts of the body must then be bathed separately. At all times a glass and a special bowl, small and easy to empty and refill, should be kept for the

cleansing of ears, nose and mouth before the face and body are bathed from a larger basin. But if arm-pits, anus, vulva or penis, need extra care, let them have a preliminary bathing from the large basin, which will be rinsed and filled with fresh water before the whole body is done. In this way the special parts will be twice bathed, once for purification and once for renewal. If a brush is used for the teeth, it should not be allowed to touch the gums. They should be bathed by the finger-tips only: and, of course, the finger-nails are always kept short. In bathing the back, the palms of both hands are used, one on each side, as far as can be easily reached. Then the hands are turned over and crossed, and the back of each is used, one at a time for the opposite half of the spine and shoulders, the fore-arm also being used to cover the whole breadth of the back at one stroke, while the other arm is held straight out at a right angle to the body. Of course, for the front of the shoulders the hands are crossed and used alternately, but each breast is bathed by its own hand.

The reins, or loins, with buttock, belly, thighs, anus and genitals, are bathed by the flat of the hand dipped liberally in water, and used in long, steady, sweeping movements, both hands moving together or each in rhythmic alternation with the other. There are no "massage" movements: nothing that can express effort, restlessness, impatience, hurry or disturbance of any kind. Nor is there the least self-consciousness, any more than in a little child. This is why the eyes are kept shut. Every movement is impersonal. Remember that the hands are dedicated to learn Involuntary or Spiritual Movement. And the touch is indescribably light, firm and gentle, never raising a wrinkle on the softest skin. There is no limit to the number of these delicate movements, or to the amount of fresh water used. And there is no need of any towel, as the skin dries quickly and comfortably. The bath-towel across the knees is only for those who object to even a few chance drops of cold water falling on the body while bathing the head and face. And the effect from the first

is refreshing and renewing in a sense not to be conveyed by words. No one who had once felt it could ever again be content with the old way of bathing. But it is not quickly learnt, because it is the reversal of all natural habits, and there is so much to learn and to unlearn, that the student who knows how to bathe himself after a year of daily practice is highly favoured. It is of the utmost importance that from first to last, in every exercise, the eyes be kept shut, and the attention devoutly absorbed in the Creative Word chosen as the Meditation.

When it is over, and the body is glowing, warm, and gloriously happy, try the Involuntary Walking for a few moments with the eyes shut, because it is in these early morning exercises that you must learn to let Life undo all your memories of movement, and give you Its teaching so clearly that you will be able to practise it even in the crowded streets, when walking and talking at the same time. In all your practice aim at making no effort: let Life walk in you and talk to you, while you simply enjoy what It does. When

once you catch a glimpse of it, you will never again want to live in the old way. The difference is as great as between Light and darkness.

In these morning hours you can go on with your analysis of "bones." Sit on the floor as when bathing, shut the eyes, and feel the left forearm with the right hand, from wrist to elbow. You find that you can partly lift the soft and pliant covering called "skin" and "muscles" and that under them there is this hidden something called "bone." Now find out exactly what it is. First, as already noticed, it is the feeling of firmness and solidity as compared with the fluency of "skin" and "flesh." Then there are the feelings of length, of roundness, of flatness, of sharpness, etc.; all of which are mental states, differentiations of your own feeling, conveniently summed up in the word "bone." If you have read physiology you can give this bone many other names, but none of them will change your states of feeling, and the use of them will deceive you into thinking that these duplicate names represent

Knowledge. Everyone is under the illusion that he knows more about the body after he has studied Physiology and Anatomy than he knew before, whereas the real fact is that he has merely disguised his ignorance and made himself dangerously contented with it, under another name.

Examine at leisure,—this analysis can never be made casually or in a hurry,—all the complex total of feeling called "body," and at each step you will enter further into a realm which no book can ever open to you, a realm to which the open eyes are blind.

As the Creative Life within teaches you the true names of all those feelings called "bones," you will learn that those names also belong to the kindred feelings of wider dimension called earth: and simultaneously with this discovery will come the revelation that feet are not burden-bearers, but lovely, silent, links between you and the earth, through which it receives the Inspiration given to you by the Lord of the body. No longer, then, do they tread heavily, stupidly,

upon the ground, as if it were an insentient thing, mere "matter": they touch the earth as the living, sensitive, expansion of their own feeling: the contact is one of subtle sweetness and delight, a contact of Love.

In your morning Transmutation you will make friends with your feet, entering into such intimate possession of their charm, that you will treat them henceforth with the reverence due to them. You will not dare to interfere with their freedom of expression: nor will you venture to destroy the wonderful eloquence of their Silence by forcing them to carry anything that makes a sound. The feeling of the feet should be light as air, steady as earth, fluent as water, and vivid as flame.

When the road seems hard and rough you will suddenly feel the Innermost smiling at you with that tenderest amusement with which It watches all our infantine illusions, and the smile will say, "Tread lightly, child! as you touch the road, so the road touches you. It is not the stones that are hurting you, but your

own hardness. You are bruising yourself against your own feeling. Let Me teach you how to walk! I will be your feet. I will be your road. Am I not the Way? Then walk in Me. Feel only Me."

From It too you will learn that you have never known what feet are, because instead of feeling them you have felt "leather," "rubber," "wood," "cloth," " canvas," " velvet," " buckles," and all the other names that describe the coffin-like boots and shoes which generally receive more attention than the living feet within.

When you examine your experience in this one detail only it will easily convince you that there is much to be done in changing your feeling before you can answer that searching question about the relative values of body and raiment.

When you walk barefoot in the morning, remember that it is not for the sake of walking, or movement, or exercise. It is that you may learn the True Feeling of your feet and all the other wonders of the body. Desire ardently that you may know the Truth of the body, and prac-

tise as often as you can the fulfilment of this desire expressed in Meditation XIX.

And the answer will begin in the bathing when, with eyes shut to all self-conscious and voluntary suggestions, you let Life bathe your hands and your feet and quicken both into new feeling. You may have thought yourself very much alive, but the highest mountain tops of your old vitality will be lower than the Dead Sea level to the new.

The feet are as a rule so negative that there is a particular joy in their awakening. From non-entities they are transformed into individualities of surprising distinction. Their new nature becomes the very opposite of the old: a winged quality replaces all their patient plodding, their timid creeping, their weary crawling, the dumb, long-suffering endurance of their marching, climbing, standing. Few people ever really use their feet. As a rule, little as they guess it, they walk on their heads. Test this absurdity, and you will find that you have been doing it for as long as you can remember. It is especially easy for sensi-

tives of either the intellectual or the emotional class to fall into this mistake. You are so busy thinking and talking that your whole interest, all your vital energy, is centred in your head, which has to bear the double stress of its own work and that of the feet as well. You never give a moment's attention to the feet, except to scold them if they complain of your neglect, and they are left depleted, lifeless, starved of all feeling, just when they need it most to be at their happiest and do their best.

If you want to know the joy of Involuntary Movement, learn first to live in your feet, to feel your feet, when you walk. They have many gifts to bestow, many exquisite pleasures waiting in reserve for you to claim. At first, when you release them from the old fetters, and leave them free to show you the beauty of their own untrammelled movements, you will be startled at the lilting ease with which their three-fold step will take you up the hills. That triple curve of heel and ball and toe feels as if it might at any moment, without warning, glide

you off into space as light as a bird on the wing. And, at a later stage, they are endowed with strange powers of feeling the secrets of the dust of bygone ages, as if they had become a magical kind of antennae to search the souls of every race of man that has ever travelled over the face of the earth. But desire for Truth will keep them from wandering, and will urge them on past all the byways of cosmic adventure, till they come at last, in soaring triumph, to the Truth Itself, their Home.

Chapter VI.

Transmutation of Flesh. Plant.
Law of Destruction and Renewal.
Involuntary Change and Growth.

"Except ye eat the flesh of the Son of Man, and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath Eternal Life; and I will raise him up at the last day. For my flesh is true meat, and my blood is true drink. He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. This is the Bread which came down out of Heaven: not as the fathers did eat and died: he that eateth this Bread shall live for ever. . . It is

the Spirit that quickeneth; the flesh profiteth nothing: the Words that I have spoken unto you they are Spirit, and they are Life."—*John* 6. 53-63.

"And the Word became flesh, and dwelt among us full of Grace and Truth, and we beheld His Glory, Glory as of the Only Begotten of the Father."—*John* 1.14.

The God-Begotten One here teaches us plainly the true meaning of the words "flesh" and "blood." He says that His Flesh is Spirit: His Blood is Life. And He tells us that we may eat, or partake of, His Flesh, and drink, or receive, His Blood. His Flesh may become our flesh, His Blood our blood. We, too, may have Life in ourselves, and live with the Divine life of the Father and the Son. We may, here and now, pass out of human flesh and blood as we know them in the natural state, and be quickened into the Knowledge of Divine Spirit as our flesh, Divine Life as our blood.

It is too great, too high, for human understanding. The mind is not able to receive it until it has been prepared by

the long and deep purgation of habitual "death" to its own interpretations.

Let us here begin this process of "death," or vital change, by casting away the old ideas of the body. Practise, now, the inward and subjective analysis of what you know as your "flesh." You will find that, together with your bones, it makes your form. The soft covering which protects, and is protected by, the bones, gives you your contour or outline. "Bone," or firmness, gives us the sense of durable, steady strength which we call reality; and "flesh" gives all the variety of definite shape by which we recognise differences in the character of that reality. Flesh and bones stand for fixed identity. Hence the risen Jesus, in proving His identity to the doubtful and affrighted disciples who thought they were seeing an apparition, said, "See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having."—*Luke* 24.39.

When, with eyes shut, you trace your outline with the finger-tips, you feel your "flesh" as the form by which you dis-

tinguish yourself. The open eyes confirm this distinction of form. Every movement emphasises it. And the result of the analysis, however prolonged, is the conclusion that "*flesh*" *is the form of your feeling of yourself.*

Then there can be no reason against "flesh" becoming the Form of your Feeling of your Divine Self, or Christhood, which is the Word or Creation of God. All that would be necessary for such a supreme change would be to "die" to the natural order of feeling which makes the human or earth self, and "rise" into the Spiritual Order of Feeling which is the Christ or Eternal Self. And this is exactly what our Master Jesus Christ has always told us to do if we want to follow Him, be as He is.

We have been content, in the false humility of unbelief, to let Him be Christ for us, instead of believing His word as little children, and honouring Him and glorifying the Father, by entering into our own Christhood which He came into the world to reveal to us as the Truth, "the beginning of the Creation of God."

"The Word became flesh." A word is the form of a feeling. Then "word," "flesh," "form" are one. Divine Form became manifest when the Christ or God-man, the Divine Word, was expressed, or uttered in Jesus. The flesh of Jesus, then, was the form, or expression, of Divine Feeling. Hence His Form was Immortal, Incorruptible, Spiritual, Eternal.

Now we begin to see what Transmutation means:—Nothing less than the "death" of all our "flesh" or natural human feeling, and our glorious resurrection into the Spiritual Life of Divine Feeling. To "eat the flesh of the Son of Man, and drink His blood," is to receive, partake of, share in, and make one's very own, the Word of God, the Creation of God, the Christhood or Divine Manhood expressed in Jesus Christ.

Once in possession of the feeling of fixed identity, or stability of form, which we summarise in the terms "body" and "flesh and bones" we can change our identity without losing it, and renew the

form without destroying it. Our natural experience makes us so familiar with this process that we overlook its infinite significance. We know that as we grow from infancy to childhood, from childhood to youth, from youth to adolescence, from adolescence to maturity, the changes in the form are so great that it does not seem to be the same : yet we know that deeply as the identity has been changed, it has never been lost. The form at fifty is not in any single detail the same as it was at twenty : every atom, of even the hardest bones, has changed over and over again during the intervening years : but, often as it has been renewed, it has never been destroyed; it is the same, yet not the same. Through all the innumerable phases of natural transmutation there has been that intrinsic continuity of feeling by which we identify ourselves.

Jesus gives us the Spiritual Interpretation of the natural Law of Destruction and Renewal, and teaches us that instead of suffering it, like animals, to take its course of generation and death, we can, if we so choose, control it and direct it to

work out the Will of God in our Regeneration into Immortal Life. He says, " If any man would come after me, let him deny himself, and take up his cross daily, and follow me."—*Luke* 9-23. *Mark* 8-34. *Matt.* 16-24.

We are to deny the natural self, daily accepting its death by the voluntary crucifixion of Transmutation, if we would follow Jesus into Christhood.

Now crucifixion is not the terrible and agonising experience which we imagine it to be before we know anything about it, and therefore judge of it " according to appearance." All the anguish has been taken out of it by the Master: He has left only Joy in it, His own Joy, for those who " come after " Him.

This is not a poetic fancy of religious exaltation, but plain commonsense which you can prove for yourself quite simply in your morning Meditation; or, better still, at this moment:—

Lie down on your back on the floor, alone in your own room where no one can interrupt, shut your eyes, stretch out your arms and put your feet lightly

together, so that you form a cross,—the sign of that uttermost self-abandonment which is the cardinal necessity of Love, the essential condition of Transmutation. Let yourself sink with all your weight, not as if you were falling through the floor, but as surrendering to the Everlasting Arms of your Christ-Self, and at the same time make this denial of your human self :—

XXV.

I come unto Thee, O Eternal Beloved!
Thou only art the Truth, my Resurrection Self!
I deny the apparent self. It is not true.
I abandon all but my desire for Thee.
There is no Will but Thy Will :
There is no Self but Thy Self.
I die into Thee : Thou livest in me!

Can you find any pain in that experience? Is there any feeling except an overwhelming Joy, an adoring wonder that such a change can be possible in this world, not as the unique and culminating event of a lifetime, but as a daily happening which grows in beauty as you become

able to interpret the signs of the passing away of the old self and the coming of the New.

The only pain in taking up the Cross,—in accepting Transmutation,—comes from unwillingness and revolt, and those feelings only come when we have lost sight of our Divinity, and no longer have the Inspiration of Its Glory to gladden and sweeten the heart and charm the will into union with Its own.

To the beginner, who will be unable to understand it enough to estimate its value, this exercise will seem too simple and easy to be worth considering as obedience to the Commandment of the Master, but anyone who will be so wise as to practise it rightly before judging it, will feel an immediate effect which will be enlightening in its nature. Right practice must include complete yielding or surrender of the " body." It will not do for one half of you to think and say that you give yourself up when the other half is actually holding on with all its might. Steadily, gently, go on declaring your will and desire until " breath " and " bone " and

"flesh" and "blood" all agree, and prove in action that they share and confirm your desire. You will remember, with deepest thankfulness, that the natural idea of the cross is one of the many misinterpretations of the earth-mind which you renounce. We have been staring at the cross for two thousand years, but we have been looking at it from the wrong side, the outside, our side of it, which has blotted out all its inner glory. We have been so full of our own idea of the cross that we have never seen It from within as the Form of the Risen Jesus, the Form of the Christ of ourselves.

We moan and whine about the Cross, and shrink from the mere sight and sound of it, because we have not the least conception of its meaning. The dark intelligence of the senses translates it into terms of horror, ugliness and torture, from which the nerves of the natural flesh recoil in panic. All this is a lie. And it is a lie which the very stones, and plants, and animals should shame us out of believing, when we see them daily yielding up their lives for transmutation into a higher form.

And they do it in the dark without hope or prescience of their great reward. But if they had even a dawning perception of the meaning of their "death" or transmutation into fuller life, would they hesitate for a moment to accept it? Would even a pig refuse the sacrificial knife if it knew that it was to be turned into a man? Every intelligent pig would rush of its own accord to the slaughter-house, eager to avail itself of such an amazing privilege.

The very first glimpse of the Truth of the Cross sets you free for ever from the pernicious nonsense of sentimentalism, and reveals It to you as the Perfect Expression of Love; the Satisfaction of Love's necessity to give Itself to the uttermost; the Blessedness of Abandonment, the Sweetness of surrender, the Fulfilment of desire; the Joy of union; the Divine Secret of Transmutation in which man gives himself to God, God gives Himself to man.

And long before we can feel the True Cross, we can at least see its shadow,—not as a terror to be shunned, but as an

invitation to be welcomed,—in that beneficient Law of change and growth by destruction and renewal which is the characteristic sign of the universe.

Let us look at this Law briefly epitomised from the works of two famous French physiologists, Claude Bernard and Alphonse Dastre :—

" Every living creature exists by a vital process of simultaneous destruction and renewal. Self-conscious activity is destructive. Sub-conscious activity is constructive. Destruction is intermittent : renovation is perpetual. Destruction is the necessary condition of renewal."

Jesus tells us to avail ourselves of this Law, under which we necessarily find ourselves in the natural state, to bring about the daily destruction or dissolution of our human personality and its simultaneous renovation or Resurrection into the Eternal Individuality of Christhood. He says also :—" According to your Faith be it done unto you."—*Matt.* 9-29. " As thou hast believed so be it done unto thee."—*Matt.* 8-13. " Call no man your

Father on the earth: for One is your Father which is in Heaven."—*Matt.* 3-29.

If we believe His message that we are the Children of God, Divine in our True Nature or Origin, we have but to act upon this belief and obey His instructions to realise our God-begotten Self or Christhood.

We are to deny our earth-nature and our earth-parentage or origin, and hold fast to our Faith in our Divine Nature and our Divine Origin. Daily we are to make this total denial of the false self, the self "according to appearance": daily we are to declare our Faith in the Truth of our Divine Self. This is clear as day-light, easy as breathing.

XXVI.

My earth self is not true:
The Divine Self is the Truth.
I renounce the earth self:
I claim my Divine Self.

Every word we speak, every breath we draw, every thought we think, is an act

of destruction in the natural scientific sense, and is balanced by a corresponding renovation. But it takes us no further than the earth-nature unless we learn the Interpretation of Jesus. We are the prisoners of the Law, shut fast into the earth plane, suffering continual destruction and renewal of the same old self, even in the after-death state, unless we win our freedom by mastering the very Law that binds us. And we master it by using it in the right way : by choosing that the earth-self shall be destroyed; utterly transmuted into, and replaced by, the Divine Self. The moment this choice is made with the whole heart, the Law of Destruction and Renewal begins to work in a new way, to bring about the real Transmutation of which, till then, everything is but a shadow, a sign, a promise.

Of the method of this truly "vital" process we know no more than we know of its shadow. But between Substance and sign, Reality and appearance, there is so strong a correspondence that the following description of the lower can be read also as of the higher :—

"The more highly evolved organism uses the lower and changes it into its own likeness by a mysterious quickening process which is inward, silent, hidden, and of which we have no knowledge except by the comparison of successive states."

(*La Vie et la Mort—Dastre*).

We do not know how the earth-feelings of fear, pride, folly, anger, want, are changed into Faith, Love, Wisdom, Peace and Wealth, any more than we know how the soil is changed into the plant, the plant into the animal, and all three into man. The "mysterious quickening process" by which the Spiritual Self changes the natural self into Its own Likeness, is indeed "inward, silent, hidden," and we only know of it "by the comparison of successive states." The change can be traced by a constantly increasing difference in feeling, in character, in conduct, and this difference is not one of degree, as in natural development and transmutation, but is a difference in kind, a change from one order into another, a Transmutation incomparably more mysterious than the great daily

miracle by which the dust of the ground becomes man.

But although we cannot do the work of Transmutation, we can feel and see it being done in us by the Father, when we have once learnt how to " watch " and " hear " Him in the Heaven Realm of the " within," the " above."

It is this learning which is our work, our real business, our only duty, " the one thing needful " in Life. Our part in the high mystery of Transmutation is two-fold :—

1. Denial and surrender of the earth-self.
2. Desire for the Divine Self.

These two active states of feeling are developed by insistent repetition, until they grow so strong and constant that they swallow up all other feelings, and turn every hindrance into a help by absorbing its energy and concentrating it upon the single purpose. When you reach that point you are not far from realising the first stage in the fulfilment of your desire, which is the loss of yourself.

You feel as if you were nothing but a hole; a huge unfathomable ache of emptiness into which all creation might be poured and still it would be emptiness, aching for God. Of course, we all think we are in this state ages before we have come within sight of it. Any mood of dissatisfaction can be mistaken for it, as we all discover when we come to the real thing and look back at the many absurd imitations which deluded us into wonder-what God could be doing to neglect such hunger and thirst as ours. The self-importance which is always feeling its own pulse, always asking "How am I? Am I getting on?" is proof enough that we are full of ourselves. It is not God that interests us, but our own feelings. It is not God we are wanting, but our own contentment. All this must be denied out of existence. If you really want Transmutation, really mean to take up your Cross daily, you will welcome everything that widens the hole, deepens the ache, sharpens the want, increases the desolation, stretches the capacity. You will bless the very emptiness, thank God

for that homeless waste of your own nothingness, which is the only way of learning that God is your All. That you can feel only your own want of God is of no account. You may feel nothing but the darkness of the void that aches for fulness of Light, and yet be able to wait in patience, not utterly bereft, since the bare perception that the void itself is proof of fulness, and darkness itself a witness to the Light, brings with it the consolation of knowing that even if you never reach the bliss of feeling God instead of yourself, still your want of Him proves that He Is. And His Being becomes more to you than your own feeling,—even your feeling of Him. This is the beginning of Love: the purgation of being made "fit to Love."

In practising the daily Transmutation of flesh there must be no shallow idea of form as mere outline. We have to appreciate the archives of cosmic experience stored in the body. Our feeling of ourselves includes our feeling of the universe. Our "flesh" is the total feeling of the earth nature; immensely greater than the

experience of personal memories. Concentrated into " breath " is the feeling of all that we call air, atmosphere, wind, gas, ether, sky and space. In " bones " is all the past and present feeling of the earth. In " flesh " is all the feeling of the plant life which clothes the solid frame of the earth as flesh covers bone. In " blood " is all the feeling of the animal world from its beginning. In " nerve " is all the feeling of all the human races. In " food " is all the feeling of change and growth, all the energy of every creature's natural will to live. In " sex " is all the feeling of attraction and repulsion on every plane of the universe, from the chemical affinities and aversions of the atoms of the dust, to the alternations of the stars. Each human form contains an infinity of forms, worlds upon worlds as yet unknown, and only to be revealed to man as he awakes from his long sleep of ignorance by being " born from above " into the True Knowledge of himself.

Remembering the correspondence between flesh and plant we shall be

greatly helped if we will take a lesson,—or rather many, many lessons,—in Involuntary Change and Growth from those lilies of the field which are one of the Master's text-books for His Students. From them we learn to give up our natural habit of trying to do our own growing, by voluntary change. And it is entirely delightful to give up that wearisome old drudgery of being for ever on police duty to one's self. No more rules and regulations about being good: no more pulling, pushing and prodding of one's self into "the right frame of mind," no more fret and friction of effort to do or to be anything; but just to settle down happily to being nothing, and let the One within do all the work while we live like field flowers in the sun.

That is how you should feel when you use the Meditations which follow. Let there be no strain, no tension, no interruption of personal states. Joyfully yield yourself up to be "transformed by the renewing of your mind"; changed from head to foot in every atom of your "flesh"; that your whole form in all its

feeling, may be Transmuted by Life Itself into the Image and Likeness of Its Own Divine Feeling.

MEDITATION XXVII.

Be still and know that I Am God Thy Father.

Be still and know

My Substance in thy soul.
My Being in thy body.
My Omnipresence in thy breath.
My Righteousness in thy bones.
My Spirit in thy flesh.
My Life in thy blood.
My Joy in thy nerves.
My Comfort in thy skin.
My Knowledge in thy head.
My Glory in thy hair.
My Name in thy forehead.
My Beauty in thy eyes.
My Peace in thy ears.
My Kindness in thy cheeks.
My Breath in thy nostrils.
My Wisdom in thy mouth.
My Truth in thy tongue.
My Grace in thy lips.
My Justice in thy chin.

My Power in thy hands.
My Wealth in thy arms.
My Honour in thy shoulders.
My Health in thy neck.
My Goodness in thy breast.
My Love in thy heart.

My Freedom in thy feet.
My Faith in thy legs.
My Strength in thy back.
My Will in thy loins.
My Holiness in thy belly.
My Word in thy food.
My Unity in thy sex.

MEDITATION XXVIII.

I will be still and know
Thee, O God my Father.
I will be still and know
Thy Substance in my soul.
Thy Being in my body.
Thy Omnipresence in my breath.
Thy Righteousness in my bones.
Thy Spirit in my flesh.
Thy Life in my blood.
Thy Joy in my nerves.
Thy Comfort in my skin.

Thy Knowledge in my head.
Thy Glory in my hair.
Thy Name in my forehead.
Thy Beauty in my eyes.
Thy Peace in my ears.
Thy Kindness in my cheeks.
Thy Breath in my nostrils.
Thy Wisdom in my mouth.
Thy Truth in my tongue.
Thy Grace in my lips.
Thy Justice in my chin.

Thy Power in my hands.
Thy Wealth in my arms.
Thy Honour in my shoulders.
Thy Health in my neck.
Thy Goodness in my breast.
Thy Love in my heart.

Thy Freedom in my feet.
Thy Faith in my legs.
Thy Strength in my back.
Thy Will in my loins.
Thy Holiness in my belly.
Thy Word in my food.
Thy Unity in my sex.

Chapter VII.

Transmutation of Blood. Animal. Law of Alternation and Recurrence. Involuntary Work and Play.

Transmutation of Blood brings us at once to the heart. For in stillness we only know the blood as warmth and the rhythmic beating of the heart. This is a most significant fact in view of our natural feelings about the word. Of all the words which represent normal body-feeling, the most negative are "sex" and "blood." The reason for this becomes clear when we remember that "the blood is the life" of the animal, and that the strongest feeling of the animal is expressed in the activities of sex as *will to live*.

Both Jesus and Moses defined "blood"

as "life," and it is singular proof of our indifference to their teaching, that we suffer as we do from our material interpretations. The general repugnance to the word and all its associations is so strong that many people cannot even read such a treasure of a book as the "Letters of St. Catherine of Sienna" because the pages are as crimson with the Blood of Jesus. They turn away in horror and disgust from a habit of the Saints which they consider a morbid preoccupation with the physical details of the crucifixion of Jesus. Yet, we have only to learn the metaphysical code of the Master's language, to feel that the writings of St. Catherine, like those of her delighful contemporary, the Anchoress Julian of Norwich, are warm, quick, glowing, vivid, rich, with the feeling of the Lord's Life. Change the feeling of the word "blood" into the feeling of the word "Life," and these books are full of a radiant splendour.

The student will understand by his reaction to these two words that he has to practise denial upon them more than

upon any others, because they stand for the lowest and darkest of all his feelings, —death and the fear of death as the inevitable alternation and consequence of natural life and birth. The Regeneration of his feeling of the words "blood" and "sex" will involve the Transmutation of his whole earth-nature, personal and cosmic.

The very bigness of this work makes it enthralling. It is big enough to be worth while. It turns existence into a God-like adventure,—the silent and invisible conquest of a universe. Once begun, the least and homeliest details of the day become a wonder, a romance, a beatific vision.

Of course there are people whose reactions to these words are so slight that they would not even understand the necessity to practise denial on them. But then their response to any word shows that their vitality is almost down to slug-level, and will render them unable to learn Meditation at all until it has become approximately human. There are others who have hammered down their feelings

so hard, and for so many years, that they imagine they have overcome all negative reactions. But the practice of surrendering the body in Meditation breaks up all the old inhibitions imposed by the personal will, and releases imprisoned feeling to an extent which would incline the student to think he had gone backward instead of forward, if he did not remind himself that any feeling is better than none, since all feeling is energy, and energy, by Transmutation, becomes Power. And all students have to remember that their responses and reactions depend upon the degree to which personal feeling has expanded into cosmic dimensions. The recognition of " the ape and tiger in the blood " is made without dismay when we have outgrown the narrow definition of ourselves as separate personalities, the definition which is the logical outcome of belief in " matter."

One of the first exercises in the Transmutation of blood is to banish for ever from the mind all memory or imagination of it as other than the feeling we can find in ourselves when we sit with eyes shut to

learn of the body the Will of its Lord. Let us now practise. We will take this Meditation :—

That I may know Divine Life as the Truth of my blood.

First let the breath say it, then let the beating of the heart say it, then the faint echo of the heart-beat in the throb of the throat and the pulse of the wrists, and last, the warmth all through the body. Repeat the desire until it has absorbed all your energy, so that you wish it with as much of yourself as you are yet able to feel. Then cease from asking, and listen for the answer :—

Be still and know My Life as the Truth of thy blood.

Let this also be spoken by the breath, the heartbeat, the pulses and the warmth, until there is no other thought or feeling anywhere in your world.

And if an hour later your "blood boils" with indignation or "runs cold" with fear, do not think that you have lost all the good of the Meditation and have slid back to where you were before it. Good can never be lost : Truth can never

be undone. Remember the comforting Law of Destruction and Renewal which tells you that, even on the natural plane, renewal is perpetual, while destruction is intermittent. The good never ceases its action; evil is only intermittent. Even during your anger or your fear, Truth goes on with its work within you, and you have but to turn round on the destructive feeling, and *destroy it* by denial, to feel at once the renovating Presence as before. It never leaves you, never forsakes you, never stops working for you. Therefore you come to count as real only the positives of experience: the negatives drop out as unreal, as blanks which will be filled and disappear for ever when you have learnt how to live always in Unity with your Divine Self instead of paying It spasmodic visits when you have fallen into trouble by trying to live without It.

Our early days are all "cupboard-love." We seek God for what we can get out of Him. Our eyes are always on some kind of loaves and fishes. We know nothing of Love in Itself until we have died many deaths to all that we call love.

Another exercise,—to be practised not only in stillness with eyes shut, but everywhere, and at all times, as often as there is a five seconds' interval from duties which demand the whole attention,—is to take one of the Divine words and use it for the Transmutation of the blood in every part of the body. For the blood is the life of the flesh, the vital quality quickening each part of the form. Jesus used the word "life" in its natural sense as the equivalent of "soul."—*Matt.* 10-39. And blood is to flesh as soul is to body.

The Meditation given at the end of Chapter VI. should be used by taking each Creative Word for all the body-words:—

MEDITATION XXIX.

Thy Substance in my soul.
Thy Substance in my body.
Thy Substance in my breath.
Thy Substance in my bones.
Thy Substance in my flesh.
Thy Substance in my blood.
Thy Substance in my nerves.

Each of these sentences can be said attentively in five seconds; and if the intervals of the day are many and short, as in moving from room to room, or in taking each fresh sheet of paper when writing a long series of letters or accounts, they can be used in turn, one for each interval, never once leaving out the Divine Word or repeating It by rote because you have already just said It, but dwelling upon It afresh each time to receive more of Its feeling than you were able to take in during the moment before. Of course, if you have a longer interval you will use more of the sentences. All the seven take but thirty-five seconds. The complete series of this exercise will give you 32 Meditations of 32 lines each.

You will notice that each of the body-words stands for the whole form. This is especially satisfying, because it gives you a complete definition of yourself in seven different aspects of feeling. If, at first, this quality of Wholeness is not evident to you in the word " breath " you have only to recall the natural facts that air is present everywhere in you, and that vital

energy not only interpenetrates, but forms every atom of you.

A third exercise is to reverse the second and use all the Divine Words for each body word :—

MEDITATION XXX.

Thy Substance in my blood.
Thy Being in my blood.
Thy Omnipresence in my blood.
Thy Righteousness in my blood.
Thy Spirit in my blood.
Thy Life in my blood.
Thy Joy in my blood.

This will give you another set of thirty-two Meditations, each of which will consist of thirty-two lines. Here you will be tempted to leave out the word "blood," especially if your negative reaction to it is shown by a sense of irritation, dislike, or monotony. You repeat it for the sake of having it changed. At each repetition some of its old associations are destroyed and Transmuted into an entirely new meaning, which will daily become more and more a revelation of the

Divine Word as It does Its Work of Regeneration in all your feelings.

The cruder associations of the word are easily lost in subjective analysis which will bring back the sweet and simple feeling of it as warmth and rhythm which is all that a little child knows of it before it begins to share the negative experiences of its elders.

Both the warmth and the rhythmic movement relate the blood to the breath, and if we sit still and listen to them in the right way we shall learn some wonderful lessons in Involuntary Work and Play.

First, you notice that each of the movements has its own rhythm which harmonises with the other. But it may take a little practice before you can feel them both moving in harmony, because the first effect of attending to either of them is that you interfere with both. If you think of the breath it instantly loses its rhythm and troubles the heart-beat; and if you think of the heart-beat, again you disturb both movements. A superficial intelligence would conclude from this that it is

therefore better to think of neither, and leave them to do their work in peace. But when you look at this fact as a student, one whose duty and delight it is to learn from everything, you ask yourself whether there is not here a lesson of the utmost value. Since thinking about the breath and the blood can so quickly and deeply affect them, is it not possible that thinking even about other things may also affect them? And a few experiments answer the question by opening up immense vistas of discovery in relation to the body.

Watch yourself or another, when reading or hearing an absorbing tale. Both breath and blood are violently thrown out of rhythm. And notice the effect upon them if you are startled, even in a dream. It does not take five minutes to convince yourself that these two rhythms of vital feeling are not only habitually destroyed by self-conscious interference, but that their mutual harmony is also, and as often, degraded into discord. The consequences are serious enough to show any thoughtful person the necessity for learn-

ing a new way of living if there is to be even natural health and well-being. No diets, medicines, cultures, systems, or any other expression of man's natural instinct to live by voluntary effort will ever give him that mastery over disease, old age, and death which he desires and seeks with unquenchable eagerness and tenacity of purpose. There is only the One Way of Involuntary Life for him in the end, however long he may choose to be in exhausting his search in every other direction.

The habit of living by voluntary effort is the natural alternation of civilised man to the inertia of his prehistoric past; and is all the harder to undo because of his fear of lapsing into savagery if he should give up the grip of his will. Both in the savage state, and in the civilised, man lives by reaction to the pressure of external conditions, but the force and quality of his reactions vary with his intelligence or power of response: and the reactions of the highly sensitive are too intense, and too complex, to be quickly or easily changed. The student will save himself much needless perplexity if he will

remember that in learning the Involuntary Life, his power of response does not sink back to the level of the savage, neither is it inhibited, nor in any way repressed : it is redirected, until it is controlled wholly from within, and there is neither voluntary nor involuntary reaction to suggestion from without.

This is the Christ Way of Living as expressed in the Words and Deeds of Jesus. It is the Spiritual state of having Life in one's self, Spontaneous, Original, Eternal, Life.

Clearly perceiving this as our Ultimate, we begin the re-direction of our power of response by unlearning a few of the many habits of voluntary effort which make up the daily life of reaction to suggestion from without. The word " without," of course, includes the psychic plane of thought, memory, imagination,—in short everything human or sub-human, living or dead, visible or invisible,—since only the Divine is " within " in the True sense of language as used by Jesus.

Habit is based upon the natural law of Alternation and Recurrence of which we

see the working in the rhythms of the breath and the heart-beat. To live by habit is as unspiritual as to live by impulse. In civilised communities, the man who lives by impulse may be an artist or an imbecile, and the man who lives by habit may be a philosopher or a criminal. Most artists make a habit of their impulses, and most philosophers are impelled by their habits. But neither the one nor the other knows anything of the True Life of man, the Spiritual or Involuntary Life of Inspiration. In breaking up our habits, and at the same time steering clear of the natural alternative to live by impulse, we have to learn how to use the law of Alternation and Recurrence instead of being bound by it. This law states that existence is governed by a dual movement: one cyclic, one alternate, as seen in the yearly movement of the earth round the sun which brings about the recurrent seasons, and its simultaneous daily movement upon its own axis, which produces the alternations of light and darkness. Both blood and breath have the same dual movement and both alike tell us that

natural life moves in cycles, and at the same time, alternates between opposite states. With this, and the laws already learnt from "bones" and "flesh," we can set to work in happy confidence. Let us review our gains before using them:—

1. Breath. Law of Action and Reaction.
2. Bones. Law of Form and Environment.
3. Flesh. Law of Destruction and Renewal.
4. Blood. Law of Alternation and Recurrence.

Now to read these laws in the light of the interpretation given by Jesus.

1. Breath. Law of Action and Reaction.

"Action and Reaction are equal and opposite."

"With what measure ye mete it shall be measured unto you."—*Matt.* 7-2.

"Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: release, and ye shall be released: give and it shall be given unto you."—*Luke* 6-37.

" Judge not according to appearance, but judge righteous judgment."—*John* 7-24.

" All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them."—*Matt.* 7-12.

" For if ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—*Matt.* 6-14.

" As thou hast believed, so be it done unto thee."—*Matt.* 8-13.

" According to your Faith be it done unto you."—*Matt.* 9-29.

2. Bones. Law of Form and Environment.

" Every living creature makes its own form, and controls its own environment." —*Claude Bernard.*

" All mental states are motor in their consequences."—*William James.*

" Hear me all of you, and understand : there is nothing from without the man, that going into him can defile him : but the things which proceed out of the man

are those that defile the man. For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceits, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within, and defile the man."—*Mar.* 7. 14. 15. 21. 23. *Matt.* 15-11. 18.

"Blessed are the pure in heart, for they shall see God."

"Ye cannot serve God and mammon."

"If thine eye be single thy whole body shall be full of light having no part dark."

"I Am the Light of the world: he that followeth me shall not walk in darkness, but shall have the Light of Life."—*John* 8. 12.

"Ye are the Light of the world; let your Light so shine that men may see your good works and glorify your Father which is in Heaven."

"Blessed are the meek, for they shall inherit the earth."

"Whatsoever things ye pray and ask for, believe that ye have received them, and ye shall have them."

" All things are possible to him that believeth. Have Faith in God."

" Thy Faith hath made thee whole."—*Matt.* 5. 34.

" Man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God."—*Matt.* 4-4.

" I Am the Bread of Life: he that cometh to Me shall not hunger, and he that believeth on Me shall never thirst."—*John* 6-35.

"He that eateth My Flesh and drinketh My Blood hath Eternal Life."—*John* 6-54.

" Ye search the scriptures because ye think that in them ye have Eternal Life: and these are they which bear witness of Me; and ye will not come to me that ye may have Life."—*John* 5-39.

" Call no man your Father on the earth; for One is your Father which is in Heaven. I and my Father are One."—*John* 10. 30.

" He that hath seen Me hath seen the Father."—*John* 14. 9.

" The Father is in me and I am in the Father."—*John* 10. 38.

" He that eateth my Flesh and drinketh my Blood abideth in Me and I in him. As the Living Father sent Me, and I live because of the Father, so he that eateth Me, he also shall live because of Me."—*John* 6. 56-57.

" If a man love me he will keep my word : and My Father will love him and we will come unto him and make our abode with him."—*John* 14. 23.

" For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom He will."

" For as the Father hath Life in Himself even so gave He to the Son also to have Life in Himself."—*John* 5. 21. 26.

" Verily, verily I say unto you, he that believeth on Me the works that I do shall he do also ; and greater works than these shall he do, because I go unto the Father. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son."—*John* 14. 12. 13.

3. Flesh. Law of Destruction and Renewal.

" Destruction is the condition of renewal. Self-conscious activity is destruc-

tion, sub-conscious activity is constructive. Destruction is intermittent; renovation is perpetual."

"Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die it beareth much fruit."

"He that loveth his life (soul) loseth it. He that hateth his life (soul) in this world, shall keep it unto Life Eternal."—*John* 12. 24. 25.

"The Son can do nothing of himself. I can of myself do nothing. The Father abiding in me doeth His works."—*John* 14. 10.

"God feedeth them. . . God doth clothe the grass. Your Father knoweth that ye have need of these things. But seek ye first His Kingdom and His Righteousness, and all these things shall be added unto you."—*Matt.* 6. 26. 30. 31.

"Come unto me all ye that labour and are heavy laden and I will give you rest."—*Matt.* 11. 28.

"I lay down my Life that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power

to lay it down, and I have power to take it again. This Commandment received I from my Father."—*John* 10. 17. 18.

4. Blood. Law of Alternation and Recurrence.

"Every vital manifestation results from the conflict of two factors: the extrinsic factor which provokes its appearance; the intrinsic factor, the living organisation, which determines the form of it. All vital manifestations are responses to stimulation, actions called forth and not spontaneous."—*Claude Bernard.*

"All mental states are followed by bodily activity."—*James.*

"Every object comes into consciousness in a two-fold way, as thought of, and as admitted or denied."—*Brentano.*

"Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him twain. Give to him that asketh of thee, and from him that would borrow of thee turn not thou

away. Love your enemies, and pray for them that persecute you; that ye may be Sons of your Father which is in Heaven: for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust."—*Matt.* 5. 39-45.

See sayings on Prayer, Alms and Fasting, *Matt.* 6-1-18.

See also all sayings on Birth, Marriage, Death.

Jesus teaches us plainly that our first step in overcoming the natural Law of alternation between opposite states, is to practise positive response to negative suggestion

The old sentimental version of His sayings led people into the error of making negative reactions to negative suggestions which, of course, reproduced more of the same kind. To " turn the other cheek " in passive acquiescence, or meek resignation, is to invite another slap, and to deserve it, for silliness: but to face round on the smiter with the jolly laugh of one who was too strong and happy to be abashed by such a trifle, would be a positive response which would surprise him

out of his surly mood, because no one wants to slap a merry face of good humour. The natural feeling of aversion to being slapped is to be changed by turning toward the slap, in strength. When things go wrong and you get "a slap in the face" from adverse circumstances, you will not shrink away and curl up into self-pity, to wait meekly for the next slap: you will not hang the head and murmur clap-trap about "hard luck," "outrageous fortune," "dispensation of providence," you will face up to it positively, look at it full and straight with both eyes, until you see how you came to be so stupid as to give yourself that slap. When you have done this once, you will know for ever that slaps do not come from the will of God, or from "Fate," or from anything or anyone. They are the result of our own ignorance, which is strictly and solely our own affair, for us to tackle with full owner's rights and powers.

In His next lesson, He tells us a magic secret about prayer, fasting, alms, and all other forms of giving:—That the inner sweetness of their virtue lies in keeping

them so deeply hidden, so silently veiled, even from ourselves, that they become unself-conscious, like the prayers and gifts of little children. To fast gaily, with head anointed and face radiant, as at a feast, is a master-stroke in that art of Living which He teaches:—To live as an Artist, heightening effect by subtlety of contrast; enjoying life for the perennial charm of its child's game of make-believe; its fairy-tale play of disguises that deceive all but the wittiest hearts; its enchanting drama of the mask, the *persona*, which reaches its climax of bewildering beauty in the "Inasmuch."

There are many sayings on the higher aspects of alternation, too many to quote, —but the student will find them for himself, if he wants them.

"As in heaven, so on earth."—*Matt.* 6-10.

"In the world, tribulation . . in Me, peace."—*John* 14. 23, and *John* 16. 16-28. *John* 17. 8-11 should be long and deeply "heard": for they, and *Matt.* 26. 40, are inexhaustible in their revelations of the metaphysical alternation which is Unity.

His Teaching on the Law of Recurrence culminates in the sayings on Birth, Marriage and Death, the chief recurring crises of human experience. These three words are a crucial test of a student's capacity for metaphysical interpretation. If his understanding is dense with belief in "matter," he will enjoy wasting his time and energy on the psychic representation of reincarnation which will lure him into the "muck-rake" comedy of burrowing into the old clothes-heaps of the past to see what particular rags or finery he wore then: and if he can scrape together enough to fit himself out with even one musty old suit of a "past incarnation," he will probably spend the rest of his life in showing it off.

It seems incredible that people who not only call themselves sane, but consider themselves intelligent beyond the average, should think it worth while seriously to enquire whether they were ever Aztecs or Egyptians, Greeks or Chinese, when five minutes' straight thinking would make it clear that they can now identify themselves with anything they choose to feel

in any race or any age, since the universe is feeling and the whole of everything belongs to every man. But out of it all there is only One who says "I Am the Truth." Then why attend to anything else?

Reincarnation is a fact, a daily fact. It is a process continually taking place in the body, as it plainly tells us when we learn a little more about the meaning of sex and reproduction than the superficial experience of it which we are content to share with the animal.

To the student who can renounce both his materialism, and the idealism which is its natural alternative, Reincarnation is another name for Transmutation, a daily experience of "Death," "Marriage," "Birth," in which he discovers the true meaning of those test words, and works with the Law of Recurrence in the ever-ascending cycles of his present development.

One comforting result of learning to use these laws is that we cease to take our feelings as seriously as we did when we knew no better than to submit, like the

animal, to their natural alternations. As soon as we recognise that—

1. Feeling alternates between opposite states,
2. All states of feeling recur,

we look with equal eye upon our love and upon our hate, knowing that from both alike we shall be set free by Love Itself.

The poverty and riches of human effort are seen but as extreme appearances, which will both yield to Involuntary Wealth. Man's right and wrong will equally give way to the Righteousness of God. His Good and evil will be replaced by Divine Good. His health and illness will be tansmuted into Eternal Health. His joy as well as his sorrow will be changed into the Joy of the God-begotten.

So we surrender our positive states of feeling as fully as our negative states, knowing that we can never be free from alternation between opposites as long as we cling to either.

This does not bring us to any dead level of detachment in which all variation of

feeling is lost in a monotony of indifference. Our power of response increases with Meditation and becomes each day more intelligently sensitive to the Infinite Variety of God.

But we have to waive all natural impulse to react to states of fear, anger, pride, etc., by disappointment and condemnation : just as we have to be on our guard against mistaking natural alternations to the positive states of human courage, kindness, humility, etc., for the Inspiration of Divine Grace. One of the best exercises is to practise the act of abandonment at least once in every hour. It takes but the space of a single breath, and it works wonders in helping us towards the Involuntary Life. It is very simple, very easy, very refreshing. Whatever you may be doing, without exception, stop long enough to draw one breath with the whole body yielded by you to your Holy Spirit within. You feel perhaps but the one Word "*Thou*"! It is all that is needed. For into that one syllable you have put the joyful surrender of all your effort, all your work, all your

feeling, and have relinquished yourself to the Divine One, for It to work in you, through you, for you, while you learn to watch It and enjoy. The perpetual practice of this little act of " remembrance " will bring you presently to the Heavenly state of Involuntary Work which is the Perfection of Play.

Chapter VIII.

Transmutation of Nerves. Man.
Law of attraction and repulsion.
Involuntary seeing, hearing, touching, tasting, smelling.

In health we only know our nerves as special ways of feeling called the senses. If we sit with open eyes, we see, hear, touch, taste and smell; and if we analyse these experiences we find that each of them confirms all the others. The senses are five differentiations of feeling, each of which appears to intensify the other four. This appearance misleads us as a rule into making the evidence of the senses our standard of reality. That which we feel as touch is neither more nor less real because the same feeling can be expressed as sight, sound, taste, and smell. But this

is an error as old as the evolution of man, and only to be outgrown by his birth into the Reality of Spirit. The intellectual student can easily reason himself out of his illusion for as long as he exercises his mind at his best; but the illusion slips over him again, and holds him fast, until he begins the total change of his nature in Regeneration. The sense of sight is the last to change, and for this reason the eyes are kept shut in Meditation, until the stage of Abstraction is reached, when they can be opened without disturbing the Unity of feeling which brings about an entirely new way of seeing: a way which can only be described as Involuntary Seeing, because everything is seen with Knowledge but without thought, or any movement of the reasoning faculties, and equally without feeling as the word is understood on the personal plane. The only natural state which has any likeness to this way of seeing is the state of unself-conscious interest with which the little child regards its world. The great unlikeness is that the Involuntary Seeing of Abstraction is a state of Knowledge,

Power, Freedom and Joy. Feeling is wholly absorbed in the contemplation of the Divine and is abstracted from all that appears as sensation, yet is accurately aware of all that is taking place outwardly. There is nothing odd or unusual in the appearance of one in the state of Abstraction. No one who did not know the state would be aware of it. All the senses are as one : feeling has withdrawn from its natural differentiation, and has been transmuted into a state of Unity which perceives difference, but is not itself conditioned by it. This unification is not to be mistaken for the diffused self-consciousness of natural abstraction. It is a state of simplicity, conscious neither of attraction nor repulsion ; and only to be obtained by an obedience devoted enough to stand every test. He who aims at it must feel habitually as St. Paul felt when he said " I count all things to be loss for the excellency of the Knowledge of Christ Jesus my Lord : for whom I suffered the loss of all things, and do count them but dung, that I may gain Christ, and be found in Him, not having a righteousness

of mine own, even that which is of the law, but that which is through Faith in Christ, the Righteousness which is of God by Faith : that I may know Him, and the Power of His Resurrection, and the Fellowship of His sufferings, becoming conformed unto His death : if by any means I may attain unto the resurrection from the dead."—*Phil.* 3. 8-11.

In overcoming the natural law of attraction and repulsion which prevents the nerves from that Involuntary Feeling of God which is their True function, we take the senses in the order of their natural development, and begin with touch, taste and smell, leaving hearing and sight to the last.

As soon as the student has practised the exercises already given, diligently enough to become aware of a deep change in his feeling of the body, he should set apart a few days to make another experiment. Arrange to be entirely alone, without friend, enemy, or any kind of servant, free even from the observation of neighbours or householders who feel any interest in you. This is the sort of rare freedom to

be had in a one-roomed hut, a communal house of Silence, or a student's room in a town. Have a little store of firing if it should be cold, and a little bread and water. Have no work, no books, no papers, no letters, no knitting, no distraction of any kind. Of course, no pipe or cigarette. No student of Transmutation uses them or alcohol, or any other drug, for reasons which are obvious if he considers his reactions to them. Now find out how much you know of living the Involuntary Life. Be content to begin at the foot of the ladder. Lock your door, sit down, shut your eyes, choose a Meditation, and practise as long as you like. Then watch what happens next, if you make no voluntary effort of any kind. Notice the thoughts that come and the response that you make to them. Take account of each variation in feeling, but as an onlooker only, with no sense of responsibility or judgment. Let nothing in your mental states attract you or repel you. Make no effort toward or from them. Merely note them, with unconcern, as one who takes an inventory. If there

is an impulse to get up and move about, follow it, but observe whether it is involuntary or voluntary. If involuntary, analyse it to find out how far the natural way of moving has been changed by your morning practice of Transmutation. If voluntary, yield yourself at once, and let the Divine Self take possession instead, and do the walking for you while you feel happily at rest. You become secondary, It becomes primary: you obedient, It dominant. If this relation does not come easily, make a voluntary effort of concentration to realise God as Omnipresent, i.e., the Only Presence, since all that is felt as not God is absence of God, and therefore unreal, untrue, apparent, not Substantial. Examine the five senses one by one, beginning as usual with:—

1. Touch. You know already by analysis that this is feeling, your own natural feeling, your own earth-self, not God, not Christ, not Truth.
2. Taste. Another phase of feeling, but still yourself. You may call it by any number of names: bread, wine, or any other kind of food and drink,

but these are names for varieties of your own feeling : your natural self.

3. Smell. Yet another mode of feeling, another way of being aware of yourself, disguised under innumerable names.

4. Hearing. More feeling, and still more acutely differentiated, but always, invariably, and inevitably, resolving into your own feeling.

5. Sight. Most bewildering of all the complexities of feeling; final and most baffling illusion of the "not-self"; deepest of all natural errors, demanding for its Transmutation the finest and highest Intelligence of reason and will enabled by the Grace of God to work in the right way. For reason and will and all the inner or psychic differentiations of intellect, emotion and volition, grouped under such names as "mind," "heart," "soul," "consciousness," are also in their ultimate analysis, variations of feeling, specialised ways, forms, or modes, in which feeling is expressed, and all equally

must be renounced as "natural," "earthy," "born of the flesh," and "of the will of man."

The five senses and every reaction to them must be regenerated, "born from above," "of the Will of God," if we are to know Christ. Therefore, in this exercise of solitude and silence you deny all your feeling as untrue, counting the fairest sights and the sweetest sounds "as refuse" that you may "win Christ" and be "found in Him."

Take some such denial as this:—

MEDITATION XXXI.

That which I see, and hear, and touch, and taste, and smell, is not the Truth.
That which I think, and feel, imagine, dream, remember, is not Truth.
The feeling of the body is not Truth.
The feeling of the soul is not the Truth.
They are the feeling of the old earth-self.
And the earth-self has died, and my new "Life is hid with Christ in God."
"In God I live and move and have my Being."—*Acts* 17. 28.
God is the Only Substance.

God is the Only Presence.
God is my Life, my Movement, and my Being.

Beware of merely *thinking* the Meditation. You are to feel it to the marrow of your bones, from the hair of your head to the nails of your toes.

During some holiday, spend three to seven days in this exercise, taking all the time you want for it with no interruption of rules or habits as to food or sleep. Let yourself be free to eat or not, sleep or not, without reference to anything you do generally. Let there be no suggestion from past experience or public opinion. See what happens if you leave yourself alone for once, without any ideas of duty, or custom, or anything but the Presence of God. If you are usually a busy, hard-working person, spending perhaps more energy than you should on what appears to be your "duty in life," you may feel that the only thing you really want in earth or heaven is to sleep for as long as you like. Then sleep with a happy conscience, and make that sleep your Realisation of God by sleeping in His Presence,

feeling Him as your rest, your comfort, your deep, renewing, Freedom from yourself, which is ignorantly called "sleep."

Or, if you are an easy-going person, whose life has no perceptible stress or strain in it, you may find yourself restless and uneasy, hungry for diversion, movement of some kind. Then move as much as you like: walk to and fro in your room till you are glad to sit or lie down. But make both the action and its reaction an exercise in active Meditation. Repeat the words aloud, or silently, with every gesture, and keep at it until you can do no more. Then sink into your chair, and let go more completely than you could have done if you had not walked till you were tired of yourself, and willing to give up to God.

Aim at letting everything you do during those few days be a variation of feeling God instead of yourself. As you cross the threshold to enter your Hut, leave all you can of yourself on the outside, and when you go out, do not pick it up again, but take only the New Self found in Silence. When at last by re-

peated experiments it has become self-evidently clear to the student that all which he sees, hears, touches, tastes and smells is his own feeling, he can easily take the next step, which will bring him to a conception of Involuntary Seeing and Hearing, utterly unlike the general idea of a Spiritual Life. As long as we mistake our own feelings for something called " the real world " it is natural to expect that God will be revealed to us by a transformation of that world. Forgetting, or never having awakened to, the fact that sight is feeling passing out through the eyes; or, more accurately, that sight is feeling expressing itself,—since the soul becomes aware of itself as feeling which can act in two directions, inwardly as thought and outwardly as sensation,—we look for God outwardly as a great quickening and heightening of sensation. We expect the world as " not ourselves " to become transfigured by the Glory of God. But the world as our own outer feeling is the result of our own inner feeling, and we can only " see God " in the without as the effect of Knowing Him in

the " within." And the great barrier to this Involuntary Seeing is that Divine Feeling can never express Itself through our eyes to show us Its world until we learn how to surrender not only the eyes, but all the thoughts and feelings which naturally form sight, sound, and the other sensations, or outer feelings, which we mistake for the real world.

The only real or true World is, necessarily, the expression of the Truth, the Reality, which is God: the Creation of God; that which God sees; Divine Sensation. Then God must see in us before we can see the Real World. Divine Feeling must be expressed in us instead of human feeling, before the Divine world of God's Creation can appear in place of the human world of man's making.

Now, when you honestly and accurately examine yourself, you find that you know nothing but human feeling, therefore you can see only the human world. The " soul " or " life " of man consists in reactions to his own sensations: i.e., his inner mental states, called thoughts, emotions, and volitions, are reactions to

his outer mental states, called sensations or " world." And these outer mental states, called " sensations," " world," or " matter," are themselves the product of former mental states called thoughts, feelings, and volitions.

Hence the Teaching of Jesus, that only by losing his " soul," or " life," can man attain to Life in Itself: only by voluntary " death " to all that he knows as himself (soul, body, world) can he be born into the Knowledge of God which is Eternal Life, Spiritual Life.

This is the Great Awakening which makes a man eager to compass the losing of himself, that he may find himself in Christ, the only Self known of God. This is why Jesus said that no man was alive until he came to Him and shared His Life.

To cross the great gulf which separates natural life from Spiritual Life we have to learn how to turn the soul away from its natural preoccupation with its own sensations, its own " world," and turn it in a wholly new direction, toward the unknown, formless, nothingness called God.

It is waste of time, sheer disobedience to the Commandment of Christ, to look for God in the world, or in our own souls. We can see Jesus in what we call our world; we can see His life both on the plane of sensation in the history of our world, and the psychic plane of our own souls, in our thoughts, emotions, imaginations and desires about Him. But that experience is not "coming" to Him. We shall not know Him as Christ as long as we see Him in that natural way. We cannot "eat the flesh and drink the blood of the Son of Man" by thinking about the Words and Deeds of Jesus. "They are Spirit and they are Life," but our thoughts and feelings about them are neither Spirit nor Life. This is the stumbling-block which prevents "Christians" from being Christs. They do not perceive that what they call "Christ" is their own idea of Christ, their own feeling of Christ. They do not know how to "lose" themselves; they do not know how to "die." Human life is made up of sensation, thought, emotion, will. Man only knows himself as soul and body,

and both of these he has to "lose" or "die" to, of his own will, before he can enter into Life.

We have then to treat attraction and repulsion in the same way: deny both equally, and turn from them to the Unity of the Spirit. These feelings are the reaction of the soul to its own sensations, and from them it is to turn to God. Therefore, as often as we become aware of any feeling of like or dislike, pleasure or displeasure, produced either by an outside or sense experience such as sight or sound, or by an inner or soul experience such as a memory or an imagination, we are not to fight the feeling, or try to stamp it out, but to use it as energy which we offer to the Creative Word for Transmutation. We see, or remember, some one who is associated with an experience of pain, and instantly become aware of a feeling of repulsion as our reaction to the sight or memory. All we have to do is to take a Meditation like this,—In Truth there is neither attraction nor repulsion, there is only Unity,—and repeat it until the feeling is entirely changed. It will die out so

that you will not be able to find it, because its energy will be transmuted into the feeling of Unity. If it was a strong repulsion, so much the better. Your meditation will be proportionately strong, and your resultant feeling of Unity will be stronger than both together.

We do not so readily surrender our attractions for Transmutation, because we like to deceive ourselves that they are good, right, beautiful. We even go so far as to persuade ourselves that they are "Spiritual." "God is Love, therefore Love must be Divine," is the false logic of the soul which will not believe that Jesus meant what He said when he spoke of taking up the Cross and losing the soul for His sake. A gleam of enlightenment comes when we discover how easily our "love" can alternate to all the opposite states of pride, impatience, vanity, fear, gloom, anxiety and disappointment. It is well to learn that Love can never be attachment. Attraction is an even worse bondage than repulsion, because repulsion is at least unhappy enough to make us eager to escape from it, while attraction

can make us so blindly stupid that we hug our own chains. Both are states of attachment, and from both alike we are released by Love Itself, which is Unity and Freedom. But we need not trouble about our repulsions if we will attend to our attractions. For one involves the other, and if we deal faithfully with the positive, the negative will vanish of itself. Every attraction should be taken out and carefully, courageously, analysed. When this is done, it will be found, beyond possibility of argument, that attraction (as, of course, repulsion) is attachment to your own ideas. It cannot be Love because Love is Divine Feeling, and no one but an idiot could suppose that any of man's natural mental states are Divine. A scorpion might with some reason maintain that its feeling was human; but man, in the face of the witness of Jesus, dare not claim that his thought is God-Thought, his feeling, God-Feeling. How then are we to escape from the human strife of opposites into the Unity of Spiritual Feeling?

First, by convincing ourselves that our

ideas of people are not the Truth. This should be easy enough, since it is evident that we never know anyone as he is in himself, but only as he appears to us, which is our thought and feeling of him. Next, we know that there is but one Truth: God, and the God-begotten, or Christ-Man. Then the Way is open. We have but to deny our idea, our feeling, renouncing it as often as we become aware of it, either as an inner or an outer mental state, and perpetually offering it up for Transmutation into the Divine Idea, or Christ-Form of Divine Feeling.

The image of an absent friend comes into your mind,—you remember, or think of, him,—voluntarily or involuntarily. The natural reaction is to welcome the thought, and entertain it, allowing it to call forth in you more and more feeling the longer you dwell upon the image. You recall past experience and imagine more, and can in this way manufacture for yourself as much pleasure and pain as you choose. Meanwhile you are imprisoning your friend in the cage of your idea of him, and in that cage he will have to

stay unless he knows enough to protect himself from your ignorance, and prevent your mental states from taking any effect upon him: in which case he will help your development toward Freedom instead of being hindered by you. But if you are a student of Transmutation you never allow yourself to think of people in terms of personality. As soon as an image comes into your mind, you deny it, and renounce it, as your idea, not the Truth. You allow no feeling to vitalise the image. Whatever feeling may be aroused is turned instantly to the Truth. Your mind works like this:—My idea of him is not the Truth. God's idea of him is Truth. I deny and renounce my idea, that I may know the Divine Idea. Or you may look mentally at the image and say to it:—

MEDITATION XXXII.

You are not the Truth.
You are only my idea.
I will know only Truth.
The Truth of you is Spirit.
The Truth of you is Life.

The Truth of you is Knowledge.
The Truth of you is Power.

and so on through all the Names of God, ending with—

The Truth of you is Christ.

Long before the end, you will find that the image, and all the feelings it called up, have vanished as if they had never been, leaving in their place a glorious realisation of the Divine Presence.

And every time you work in this way, you and your world are lifted a little nearer to the Life Divine, a little nearer to the coming of the Kingdom, when the Creation of God shall appear.

The deep reason against spiritualism is that it encourages people to keep their invisible friends caged in their conception of them as earth personalities, instead of teaching them, as Jesus does, to deny the apparent self as untrue and so help to release it from the bondage of the false earth-life and its continuance in the psychic realm of the disembodied.

Death, as understood by the natural mind, is the soul's deep withdrawal into

its own inner feeling, when it ceases to express itself in the outer feeling of sensation or visible body. The character of the soul determines its inner state of happiness or unhappiness after its withdrawal as before. The empty form of its feeling which it leaves behind on the outer plane is not worthy to be preserved in memory as its permanent expression. Only the body of Jesus attained the Ultimate as the True Expression of Life which knows no alternation from Itself.

Of course it is easy for anyone in the embodied state to establish communication with anyone in the disembodied state to whom they are related by ties of physical or psychic kinship: it is as easy as thinking of them when once concentration has banished the common belief in a non-existent barrier. But no one who has any desire to learn what Love is could give way to this extreme form of selfishness, any more than they could fall into the other extreme of being forgetful of the absent, indifferent to the dead.

A serious ground of complaint against the Christian churches is that they offer

no intelligent comfort to the mourner. Of what use is it to talk about the "Communion of Saints" to mothers, fathers, children, wives, who are sorrowing for the men they have lost in the war when they know that, dear as those souls were, very few of them could be called "saints"? What answer does any Church give to that perpetual question of the human heart of which the simple and most poignant pathos is expressed in this little Japanese verse:—

"Moon of the Autumn sky,
Sentinel silver and still!
Where are our dear ones who die?
Is it well? Is it ill?"

The Roman Church offers the grey solace of Purgatory, which does at least give the mourner something to do for the loved one, and thereby eases the worst of the ache by the comfort of active service and hope for those who are not yet qualified for the Communion of Saints. And some of the broader-minded of the Anglican Clergy are at last counselling and practising the renewal of the Office of Prayers for the dead.

But these are sorry make-shifts for the Glory of the Teaching of Jesus, the Glory of the Truth which will not dawn upon the world until it shall dare to believe, not what the Churches *say* He said, but what His Spirit is still saying to those who have ears to hear because they listen to nothing else, and hearts to understand because they care for nothing else.

The deeply-rooted trouble with all the Churches is that they honestly think they know the Teaching of Christ, and this persuasion prevents them from learning, exactly as the same mental state made it impossible for the Jewish Church to learn in the days of Jesus.

A Pharisee is not necessarily a hypocrite: hypocrisy is only one form of Pharisaism: the deadliest characteristic is fixed ideas, unwillingness to change, reluctance to give up the use and wont of ages, refusal to sacrifice the shadow of Knowledge for the sake of its Substance.

The Pharisees were loyal to what they thought was the teaching of Moses, the great Master whose revelation of God was confirmed and fulfilled by Jesus. Ignor-

ance of the constitution of their own minds blinded them to the plain psychological fact that they mistook their idea of the Teaching of Moses for the Teaching itself; and they could not therefore receive the true interpretation given of it by Jesus Christ. Their anger against Him for daring to tell them that they did not know God, brought about the Crucifixion which He transmuted into the Resurrection proof of His Power to lay down His Life and to take it again: the Power of having Life in Himself" as the Father hath Life in Himself."

Chapter IX.

Transmutation of Food. Energy.
Law of Supply and Demand.
Involuntary Speaking and Eating.

A little child's knowledge of its "Nutritive system" would be represented by the one little word, Food. And the more we "become as little children" the less we trouble ourselves with the intricacies of modern Physiology which at best can but give us a highly complicated objective acquaintance with the body, and adds nothing to our knowledge of its Truth. The child of two has an excellent working knowledge of its own mouth and its own belly: it knows the food it likes, and knows also whether that food is behaving comfortably. Let us follow the lead of this Littleness, and attend to the

mouth and the belly in the Transmutation of Food.

The natural process by which the mineral, vegetable, and animal orders of life are converted into the energy of human feeling, begins in the mouth, not merely in the fact that food is taken into the body by the mouth, but in the less obvious and much-neglected fact that there also it is partly digested and absorbed. Consequently, one of the first habits which nervous students have to undo is that of swallowing instead of eating. For this it is necessary to appreciate the sacramental nature of Food, and the act of eating.

Man, as the most highly evolved organism in nature, has the power of assimilating every lower phase of life; changing it into his own likeness, "by a mysterious, quickening process which is inward, silent, hidden." This power is the sign in the outward and visible man of that Dominion over all the earth which belongs by Divine Right of Original Creation to the Inward and Invisible Man who is in the Image and after the Likeness of the Eternal Father.

Therefore to the Student of Transmutation the act of eating becomes the outward and visible sign of that truly inward and invisible mystery whereby his mortal nature is taken up and changed into the Immortal, his earth-self Transmuted into the Divine Self, his personality converted into Christhood. Inasmuch as he is able to surrender himself for Transmutation does he bring every order of creature represented in his food into direct relation to the quickening Life of the Spirit. The common act of eating becomes a thrice-repeated daily sacrament of union between the Lord of the body and all that goes to the making of the body.

And as the natural man "cometh to the Father through the Son," by surrender to and Transmutation into the Spiritual Man, so the lower creatures are quickened into man by the Law of Surrender and Transmutation. As a man eats, so does he raise or lower his world. If he eat in ignorance, believing that his life, his strength, depends upon his food, he is helping to hold his fellowmen in bondage to the same error, and to

that extent is lowering his world. If he eat in Knowledge, the whole Creation shares in his act of surrender and in the blessedness of its results.

The mistake of a negative attitude toward food is reproved even by the animals and the plants who show that they, as being higher organisms than that on which they feed, take their food as masters and control it to their purposes. It is only man, lord of all, who falls into the strange phantasy of being afraid of his food as having power over him to cause health or illness. This natural belief can be dispelled by intelligent analysis, and must be vigorously dealt with, for it is more serious than it may at first appear. It is nothing less than making a god of food : since a god may be defined as that which we fear as having power over us against our will. We shall find that the belief in " matter " makes heathens of us all, since it keeps us in constant fear of a pantheon of false gods too numerous to name.

Let us practise now an inward analysis of food :—Take any normal food, the

kind is of no importance, as long as it is wholesome and pleasant, for unwholesomeness and unpleasantness are always the result of stupidity and are therefore ruled out. It is best to do this exercise when you are not hungry, or you might find that you had too much to attend to all at once. Take a little bread and water, and, leaving for the moment all their associations with the sayings of the Master, examine them in the metaphysical way as your own feeling. At first this may not seem as easy as analysing your own body, because these two objects appear to be "not yourself." They are distinct and apparently separate from you, in a way that does not apply to your own hand or foot. But shut your eyes, hold the bread in your hand, break off a small morsel, put it in your mouth, and let it lie still on your tongue, with your mouth shut. In each of those actions, you are aware of a movement in your own feeling. That which you see, and touch, and taste, and smell, as "bread" is your own outer feeling or sensation. And that group of sensations is the expression of an inner

feeling or group of feelings which has also a special name. What is it? Hunger? Is hunger a cause or an effect? Clearly a cause in relation to food, but as clearly an effect in relation to something else, since it is body-feeling, a demand from the belly for supply from the mouth. What causes the demand? Why is there a hunger-feeling in the belly before there is a food-feeling in the mouth? Because you have been thinking and talking. And why have you been doing these things? Because you wanted to do them, or felt that you ought to do them, or at least because you felt energy that had to be expressed in some way. Food-feeling then is to hunger-feeling as supply to demand, but hunger-feeling is in its turn an expression of, and is caused by, an inner or soul-feeling of desire or demand to realise itself as alive, express itself in thought and talk, etc. The energy of natural life moves in a perpetually recurring cycle of desire, thought, action or sensation and the last phase of action or sensation consists in this case of talk, hunger, food. Food then is a necessity of

soul-feeling which when analysed to the root is a will to live and express itself on the outer or body plane of feeling. Hence the Master's injunction to the parents of the child raised from the dead—"Give her something to *eat*." Hence, too, the deep significance of His saying about food in the temptation in the wilderness at the beginning of His ministry. Immediately upon the revelation of his Divine Nature came the great test: with body-feeling at its weakest from forty days of fasting and solitude "with the wild beasts," came the temptation to prove His Divinity by swift superhuman command of the slow natural process of transmutation by which stones become bread. The subtlety of the test is only appreciated when hunger is recognised as the soul's desire to manifest on the earth plane. But if he had eaten from that desire alone, even in its highest form of doing the Father's Will on earth, he would not have proved the Divinity which was to redeem the body and teach mankind the Truth of its Transmutation from the natural order of feeling into the Spiritual.

"Man shall not live by bread alone," but by every word that goeth forth out of the mouth of God."

Food is the sign of the Word of God. The act of eating signifies that the soul is surrendered to, and is fed by, the Spirit; that the inner feeling is being transmuted into the flesh and the blood of the God-begotten, the Divine Feeling of the Christ-Self.

So it becomes clear that our life does not depend upon food, or air, or any outward feeling, but upon God our Life within, who is our True Source of Supply, whose limitless and unceasing bounty realised in the soul, infallibly finds adequate correspondence in all those outer feelings of food, clothing, house, etc., which are the sign and the witness of the Spiritual Substance.

The inner mental states being expressed in the outer, there will be no attachment to the food by attraction or repulsion. No negative feelings of haste, impatience, worry, greed, contempt, anxiety or fear will be allowed during the act of eating. Hurried swallowing of food becomes im-

possible when it is understood that its preparation by the self-conscious intelligence of the mouth is the first half of the process of Transmutation which can never be complete if the whole work is thrown upon the sub-conscious intelligence of the belly. Those who, by swallowing food instead of eating it, hurl chunks of untransmuted animal, plant, and mineral into the vital feeling of the human body, will suffer the trouble their stupidity deserves. The transformation of food in cooking is not to be mistaken for Transmutation. It is not the food which causes indigestion, it is the mistaken way of eating it. There is no need to change the food : but there is urgent need to change the habit of eating it. Come to it in peace ; not hurriedly, as if it were an insignificant interval between the important things of the day ; not frivolously, as if it were mere pastime ; but, as with the bathing and the walking and every other common action of the day, " in remembrance " of its possibilities of Communion with the Lord of the body. Throughout each meal, whether it be taken alone in Silence, or in

the company of others where almost any kind of talk can serve as a disguise for the real communion, the feeling of the heart is to be turned inward to the Creative Word as the real refreshment, and the manner of eating will reflect the manner of the soul at its invisible feast within.

When the elements of food are recognised by the student as states of his cosmic feeling, the act of eating becomes an act of vital union with all the past of his earth-self which by his voluntary surrender and faith is brought into Unity with his Divine Self. And the Words of Christ are revealed to him in a new light as he learns that they are spoken to him primarily of the Spiritual Body or Form of Divine Feeling which is given to him in Silence as the Word of God.

"This is My Body which is given for thee.

Take and eat this in remembrance of Me.

Feed on Me in thy heart by Faith with thanksgiving."

The student passes through three stages of understanding these words :—

1. He hears them as inwardly spoken by the Spirit as the consecration and transmutation of the food he is outwardly eating.
2. He hears them as inwardly spoken by the Spirit in consecration and transmutation of the body which he feels as his own, changed and given back to him to be used in the service of God.
3. He hears them as inwardly spoken by the Spirit in revealing to him the new and Spiritual Body of Christhood.

Food as Energy is represented by labour and money. And here at once we come to one half of the great Janus-faced problem of existence which is only solved by Jesus. His solution still waits for those who will accept it, but although His words are religiously repeated century after century by his followers, they speak as those who mutter in their sleep and know not what they say.

From the famous Encyclical on Labour of Pope Leo XIII. down to the meekly

protesting letter of the humblest curate who writes to his paper of the difficulties of rearing a large family and maintaining the charities of a parish on an income that would not provide even for himself as a frugal bachelor, the whole world of the Clergy groans helpless under the burden of poverty.

The Encyclical says "To suffer and endure is the lot of humanity. . . . If there are any who pretend differently, who hold out to a hard-pressed people the boon of freedom from pain and trouble, an undisturbed repose, and constant enjoyment, they delude the people, and their lying promises will only one day bring forth evils worse than the present."

And yet Christ says to-day to everyone as he said two thousand years ago :—

"Come unto me all ye that labour and are heavy laden and I will give you rest. Work not for the meat which perisheth. Our Father which art in Heaven give us this day our daily bread."

"I Am the Bread which cometh down out of Heaven."

"I Am the Truth, the Truth shall make you free."

"Blessed are the meek, for they shall inherit the earth."

"All things are possible to him that believeth."

"Seek ye first the Kingdom of God and His Righteousness and all these things (food, clothing, etc.), shall be added unto you."

"Your Father knoweth that ye have need of these things."

"Fear not, little flock: it is your Father's good pleasure to give you the Kingdom."

"If ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give the Holy Spirit to them that ask Him."

"Whatsoever things ye pray and ask for, believe that ye have received them, and ye shall have them."

And St. Paul still says:—"God giveth us richly all things to enjoy."

"All things are yours and ye are Christ's, and Christ is God's."

Do these very words not "hold out to a hard-pressed people the boon of freedom from pain and trouble, an undisturbed repose, and constant enjoyment?" Are they "lying promises?" Do they "delude the people?" Or is it possible, that if He came again, or rather if His Invisible Presence could be "seen" and "heard," He might say that even His Church does not yet "see" and "hear" Him in the sense of feeling as He feels when He speaks. Since He is the Son of God must not His meaning be infinitely greater, infinitely more blessed, than any interpretation man has ever yet known? And can we not therefore renounce all our old conceptions, and "die" to them so thoroughly that we shall receive new and better ones, which will show us how to compass the fulfilment of His promise of Freedom, Peace and Joy?

Pain and trouble, poverty and disease *can* be overcome, *can* be banished from the face of the earth, if men will only learn of God how to use the Power He has

given them, the Power which they ignorantly use day after day, and night after night, to make the very conditions of misery which they are told by those "in authority," whom they respect, that it is their lot to "suffer and endure." But if the acknowledged Leaders and Teachers do not know the Truth how can the people learn?

The Christ says plainly that those who obey Him need not, should not, work for their daily bread. Then why is the whole Christian world toiling for money to buy its daily bread? Of all the millions who "profess and call themselves Christians," who believes Him, who obeys Him?

The Student must beware of ever letting himself assent to any of the popular catch-words and phrases about money and work, capital and labour. Always, he is to refer everything to the Spirit of Truth within, taking care to use no word in a negative sense, and expressing no judgment on any questions until he has received Illumination upon them from constant Meditation.

For years he should practise daily, hourly, such exercises as these :—

MEDITATION XXXIII.

That I may know the Truth of food !
That I may know the Truth of money !
That I may know the Truth of work !

And even when great revelations come to him so that his whole feeling of soul and body is a flame of thanksgiving, praise and adoration, he will remember that he is to cling to nothing, keep nothing fixed as if it were final, but hold everything in obedience, ready to let go even the treasure of yesterday when a greater is offered to him to-day. So he will always be learning, and preparing for the qualification of a Teacher, which is, to give what he receives that he may be able to receive more. For a Teacher is a thorough Student, one who is always developing his capacity to learn, one who will tell no one to do anything which he has not proved by doing it himself.

The last Meditation can be varied and used in many forms, as for instance :—

MEDITATION XXXIV.

Infinite Wisdom! that I may know Thee, as the Truth of my food!

Holy Spirit! Thou art teaching me the Truth of money.

Almighty Love! Thou only art the Truth. Thou art my work. Thou art my play. Thou abiding within me doest Thy work.

One of the great lessons we have to learn about food, is the right use of the mouth in speaking. Speech and food are intimately related in ways that very few yet perceive. Speech is an expenditure of energy, and shows exactly what kind of food is habitually taken by the heart and mind. All outer states are the expression of inner states. Conditions, circumstances, are the effect of the inner feeling. The character of the soul is seen in the character of the body and its surroundings. But here there must be no hasty judgment. We have to remember that the inner feeling is always in advance of its outward expression and always immeasurably greater than anything it has

ever yet expressed. Indeed, the art of expression is only just being learnt by the human soul, for till now it has been blundering about in all kinds of experiments, from which it has begun to find out what not to express. But it has all its old experiments on its hands and they have to be transmuted before we can see what the soul is really like. There are habits of speech which express old and unintelligent states of inner feeling. These are to be noted and steadily changed. We cannot use the Meditation already given :—" Teach my mouth Thy Way of speaking "—and go on in the old way of talking. The habit of going over old experiences, old grievances, old hopes and disappointments, dies out completely, together with the habit of talking about possible happenings in the future. Such speech is sheer waste of energy, and waste, being negative, will produce its equivalent in conditions of want, in some form of poverty.

" Every idle word that men shall speak they shall give account thereof in the Day of Judgment."

If judgment be taken as the final term in the working of the Law of Cause and Effect, the Day of Judgment for idle words would be the resultant expression of their energy and feeling, and this can be easily traced in circumstances when once we have sharpened our wits and trained them to the nobler uses of discrimination. The word " final " is here applied only to the immediate effect in personal affairs; not to those far-reaching results in universal conditions which make a cosmic judgment day such as the world has just passed through in the great war.

" By thy words thou shalt be justified and by thy words thou shalt be condemned."

" Out of the abundance of the heart the mouth speaketh."

" The things which proceed out of the mouth . . . they defile a man."

" Evil thoughts, covetings, an evil eye, railing, pride, foolishness:—these evil things proceed from within."—*Mark* 7-2.

Foolish thoughts, idle, empty words; railing thoughts, complaining, resentful

words; an evil eye, a double aim, a divided mind; covetings, hungers and thirsts of desire, dissatisfactions, discontent, want, emptiness; these evil states of thought and word must work out as poverty, trouble, pain, and every kind of negative condition in outer feeling or sensation, feeling which can be seen, heard, touched, tasted, smelled.

Many people who scoff at the idea that thoughts and words can affect outward circumstances, who jeer at the statement that a man's money affairs are helped or injured by his own words or his own feelings, would find these propositions easier to understand if they took them in terms of vibration. It is not strange or difficult to perceive that the vibration of negative feeling, thought, and word must produce similar vibration in the atmospheric environment of the one who makes them, and that once established by habitual repetition they must affect everyone who comes into the radius of that environment, and lead to corresponding results in all that concerns his relations to his fellowmen, especially the money relation

which is always present in some form wherever man exists.

But the Teaching of Jesus that "railing" is an "evil thing" which, proceeding out of the heart and mouth of a man, must "defile" him, degrade and injure him, has been too long mistaken as justification for those "in authority" to rebuke the masses for states of clamorous discontent. It is one thing to tell a man that the feeling of discontent is evil, therefore destructive: and quite another thing to tell him that he must "suffer and endure" the states of which he complains. Undoubtedly the Master told us the first; but, as undoubtedly, He did not tell us the second. He tells us that we need not have either the discontent or the circumstances which cause, and are caused by, the discontent. He tells us that "nothing from without can defile"; that nothing from without can hurt, or injure, or degrade; that nothing can keep a man poor, or miserable, or "down-trodden," or oppressed, or anything else, if he can believe the Truth that God alone has Power over him, and that the states

of his own soul determine his conditions in this world and the next. The man who wakes up to this glorious gospel of Freedom knows that to change his conditions he needs no such clumsy boomerang weapon as a "strike": needs no weapon of any kind, either of offence or defence: since from within his own heart, and out of his own mouth, come good things, or evil things, as he, and he alone, shall choose.

The man who grasps this, wastes no more time or energy in trying to force people to change his circumstances. To stoop to such an admission that the power is with them, is to pay them a compliment as gross as it is false. Power may appear to be in their hands. But he who has the wit to see that Jesus Christ is the only One worth listening to in this world, or in any other, because His teaching solves every problem, meets every need, will not be deceived by appearances which he knows he has power to change, from within himself. All he has to do; the only object really worthy of his time and energy; is to learn how to listen to his

Master Christ, how to get past all the jangling opinions of religious sects, through all the confusion of his own ideas, beyond all the appearances of the Truth, to that innermost world of the Truth itself, which He reveals as His Own Meaning, the Very Word, *Himself*.

"Now on the last day, the great day of the feast, Jesus stood and cried, saying, 'If any man thirst let him come unto me and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water.' This spake he of the Spirit which they that believed on Him were to receive."—*John* 7. 37-39.

"Perceive ye not, that whatsoever from without goeth into the man, it cannot defile him; because it goeth not into his heart, but into his belly, and goeth out into the draught. That which proceedeth out of the man, that defileth the man. For from within, out of the heart of men, evil thoughts proceed."—*Mark* 7. 18.

Here we are taught two marvellous lessons:—

1. That the words which come out of the mouth are incomparably more vital and powerful than the food which passes into it.
2. That the belly, the expression in the outer feeling (or body) of the natural (or apparent) man of the wants, the hungers and thirsts, the desires of his inner feeling or soul, is the sign in the Spiritual or True Man, "born from above," of an ever outflowing fulness of Life, a ceaseless abundance of Inspiration, pouring forth for the Joy of the world, and the Glory of the Father.

In a childlike feeling of the belly it is only the lower half of the front of the body which receives food, turns it into energy, and rejects as waste whatever it does not want. The waste stuff may be either superfluous or unsuitable food which it rejects without using, or the result of the energy produced by the digestion or natural transmutation of the food it has accepted. Normal waste is that which has been used: the result of the destructive or spending activity of

self-conscious life; and its rejection is an easy, comfortable, process of relief, while the rejection of abnormal waste is more or less violently uncomfortable. Both of these processes are signs of similar activities in the inner man. Truth rightly assimilated, produces vital energy of feeling which is expressed through thought and will as sensation, conduct, or action.

In this process of perpetual change, growth, or transmutation, the old habits of feeling, thought and sensation, are cast out as waste products which can pass away without disturbance, their loss being felt only as ease and relief: but if the soul resists change, tries to retain its old habits while seeking Regeneration, and persists in feeding the heart upon both Truth and error, it will suffer distress in the purgation of its old self. This distress will be felt in the body where all effects of stubbornness and stupidity in the soul are worked out. The highly nervous texture of the skin which separates us from, and unites us with, our world, and defines us to ourselves, by the sense of touch, is also the greatest agent of purification, and shows

us that the purgation of the soul must be a daily experience depending upon the co-operation of self-conscious feeling.

When the soul becomes fluent and soft to the One within, all troubles vanish, and with them goes the natural habit of keeping conscious memory of the personal self and its states and doings. The soul cannot be bothered with the old self-consciousness when it has once learnt how to escape from it into the super-consciousness of the "within." Actions should always be forgotten, as fallen leaves are forgotten by the tree that sheds them, because actions belong to the plane of sensation or outer feeling, the plane of effect, and as such can never be the source of supply or food for the soul. The tree takes no thought for its fallen leaves, until the cycle of transmutation brings them back in the form of fertilisation of its roots, as the result of that sub-conscious and involuntary action which is the reproductive, renovating, regenerating, process of life. The past experiences of the soul are transmuted in the same way if the self-conscious intelligence co-operates with the vital process.

But the natural habit of the soul,—the abnormal habit, when the Spirit is taken as the true Norm,—is to feed on the memory of its sensations, to nourish itself upon the events of the outward and visible world, to live by suggestion from without, by response to the external stimulation of all that it sees, hears, touches, tastes, and smells, imagines, dreams, remembers. Now this, when fully understood, is like retaining, and trying to live upon, our own waste, a habit which can only end in disease and death for both body and soul. The metaphysical rule is never to think of the past, never to feed the mind upon the apparent world of human life, never to cling to any mental states as fixed, but to keep moving, changing, growing, on to greater things with every hour, as we satisfy all the hungers and thirsts of soul and body by eating the True Meat and drinking the True Drink of Christhood which raises both into Eternal Life.

Chapter X.

Transmutation of Sex. Will to Live. Law of Selection and Reproduction. Involuntary Impulse and Desire.

MEDITATION XXXV.

That I may know the Truth of Sex!

The Student should practise this Meditation before studying this chapter and should keep it as a dominant desire at the back of his mind while reading it. He will also practise it whenever the subject presents itself in any form, and will studiously refrain from hindering the fulfilment of his desire by repeating his old ideas and feelings about the word.

A little child is unconscious of sex. It is aware of the Reproductive System only as the part of the body through which

the fluid waste passes out. It is therefore un-self-conscious as either male or female. "Except ye turn and become as little children, ye shall in no wise enter into the Kingdom of Heaven."—*Matt.* 18-3.

How are men and women, heavy laden with the burdens of Sex, to turn and become "as little children?" It looks as impossible as it seemed to Nicodemus for a man to be "born again" when he is old. But all things are possible to him that believeth: and the Divine Law of Transmutation makes all things easy.

Before we can get a working knowledge of this Law in relation to sex, we have to cast away the great and common error of regarding the generative energies as having but one purpose,—reproduction of the species.

The primary significance of sex is Will to Live; and this will or desire for Life includes Continuity of Life, or Immortality. Natural man, baffled in this desire, by his ignorance of the real purpose of sex, has at least secured continuity of the species. But in this he has made no

advance upon the brute, for the animal order attains the same end by the same means. In theory, man has surpassed the sub-human creatures by his psychic idealsation of sex, but in practice he is, in many respects, far behind them.

And his very idealisation has prevented him from learning the Truth, because it has not only deceived him into thinking that he already knows it, but has intensified the physical alternations of attraction and repulsion by all the subtleties of psychic development which throw such glamour over his bondage that he mistakes his chains for spoils of victory, and lives proudly in his gaol as if it were the palace of a conqueror.

It is the psychic accentuation of sex which makes the division between man and woman sharper than between the male and female of the animal order. The more highly developed a man or a woman may be, the more acutely and subtlely do they respond to each other's characteristic differences, thereby increasing them, and lessening the chances of finding their true relation. It is for this reason that

even the best marriages have such a fatal resemblance to two trees planted so near to each other that between them they only make one good tree, because the sides toward each other have never had space enough to develope freely.

In married life, the rule is that the man shall respond as man to the woman, and the woman respond as woman to the man. The result is that the man gets no chance to develope the woman of himself, the woman no chance to develope the man of herself. Each condemns the other to remain a half, dependent for completeness upon the other half, and therefore never able to realise the Wholeness of Unity.

There will never be such a thing in the world as a perfect Marriage until men and women learn the Transmutation of Sex. Few as yet feel any desire to learn it. Most men and women want to be halves: they want to suffer attraction and repulsion; they want to react to each other as male and female. So the strife of opposites will go on for as long as humanity is content with this interpretation of its Will to Live.

But the Teaching of Jesus is not "of this world." It is of the Kingdom of God, the Heaven-Realm of the Spirit, opened by Him, to be entered here and now by all who choose to learn of Him.

If we are willing to "turn and become as little children," we shall first turn from all our ideas of sex, from our idealism as well as from our materialism. The Truth has no alternation between opposites. The feelings we cling to as high and beautiful have to go as much as those we shrink from as low and ugly. One involves the other. Both alike are natural, and belong to the earth-self, the self of this world. We have to be single in mind and heart, pure, clear, empty, simple, like a child, not see-sawing between ideas and feelings, full of intellectual bustle and importance, questioning and criticising, with the soul in such an uproar that the Truth could not hear Itself speak if It were to open Its mouth. As a fact It never does: It waits till the soul has done with all its noisy nonsense and is willing to listen. When we are ready to admit that we know nothing, we are put into the baby class,

with the babies, and there we learn as our first lesson in Transmutation, that a process of natural reproduction is going on in the littlest child, although there is neither expression nor repression of generative energy in any activity or consciousness of sex.

This is a physical fact, well known, but entirely overlooked as having any practical bearing upon the adult difficulties of sex, which are always treated as if the choice were inexorably limited to one or other of these extremes, when in most cases, both are equally undesirable. The expression of generative activity produces prostitution, diseased children, and a host of other evils; while its repression accounts for the greater part of the nervous troubles which are steadily becoming more and more serious. Man is falsely trained from boyhood to believe that expression is the law for him, the law upon which his health depends; while woman is as falsely trained from girlhood to believe that repression is the law for her. This absurdity results in prostitution, of which the cure can never be realised until both boy and

girl are taught the Truth of Sex, and trained in the re-direction of desire, the Transmutation of energy.

The Will to Live is expressed in the child, as in the adult, as a process of self-reproduction or regeneration, which constantly re-builds the body as fast as the expenditure of living tends to destroy it.

"Living beings regenerate themselves."

This reproductive process is incessant from birth to death and upon it the creature depends for its existence. It is the greater half, the constructive half, of Life. It is therefore the primary meaning of sex, the vital meaning, which has been obscured by the exaggerated importance given to the specialised and infrequent form of reproduction for perpetuation of the species on which the life of the individual does *not* depend. The secondary and comparatively unimportant form of reproduction is a consequence of the primary form, but not a necessary consequence, since it is under the direction of the self-conscious will, and can never usurp the functions of the sub-conscious

intelligence which is responsible for the life-long supply of vital energy.

Man has never yet realised the possibilities of this fact about himself. He is not yet awake to the greater part of his own mind. He is not even aware that he is always reproducing himself, always reincarnating, always re-making his own body according to the pattern of his own beliefs and desires. He does not know the great Involuntary Self of his sub-conscious life which is to his self-consciousness as supply to demand. All this has yet to dawn upon the natural man. But to the student of metaphysics these physical facts have an interpretation infinitely beyond all the psychic wonders of natural development. To him, both the primary and the secondary forms of reproduction reveal one and the same Truth: that by the Transmutation of Sex he can attain to the Wholeness, the Unity, of Spiritual Man who is neither male nor female, but both natures regenerate in One.

Secondary reproduction is for him not the process of perpetuating human personality, but the sign of power to bring forth

the Divine Self, the Spiritual Individuality which knows no division, no halfness, no strife of sex. For him, the generative energy becomes, by Transmutation, the Creative Power with which he has been endowed as God's Viceroy upon earth to do His Will of Regeneration.

And the primary form of natural reproduction becomes for him the sign and promise of that daily process of re-birth, by which the True, Involuntary Self of his Christhood transmutes him into Its own likeness, " by a mysterious quickening process which is inward, silent and hidden " and gives him the New and Spiritual Body of the Divine Creation, the City of God, the Kingdom of Heaven.

Sex therefore, truly understood, is the Will to Eternal Life, and the transmutation of its natural energy of impulse and desire begins in the voluntary exercise of a new use of the Law of Selection and Reproduction.

On the physical plane this law is familiar enough as the basis of natural marriage and birth. On the psychic plane it is generally becoming known as

the law of mental creation by which any one can reconstruct his conditions by directing his desire and imagination towards the new circumstances he chooses to replace the old. Among intelligent psychics the power of reproducing a mental image on the physical plane has long been recognised and used with good results. But the true use of the law is to choose only the Spiritual Self, and to devote all the reproductive energies of soul and body to bringing forth the God-begotten Man.

Now to practise:—In the Transmutation of sex it is of no importance whether the student be man or woman, married or single, parent or childless, old or young. Everyone has the same work to do. The only thing to consider is your power of response. If you are cold-blooded or phlegmatic, stony, wooden, sluggish or fishlike, your progress will be very slow, and it will be equally slow if you are one of the ephermal creatures whose feeling is easily moved in any direction, and lasts for a day. But if your feeling is strong and steady, fine and quick, with mind and will of the same quality, you will do well.

You are aiming at a Life in which your involuntary impulse and desire will always move in Unity with your Divine Self, that sub-human, human and Super-human may act as one Man. Therefore the first thing to do is to find out how they now act. This must be done as exactly as a good business man keeps his accounts, or a man of science makes his observations in research work. Sentiment is ruled out: the finest accuracy is essential. The way to do this is to watch yourself when you are off your guard, and to be careful to make no excuses or explanations to yourself for anything you see. You must give up the futility of trying to stand well with yourself, or with anyone. Personality does not die out as long as you play pander to it.

When you have found out your extremest points of attraction and repulsion, recognise both frankly and equally as assets of your business. There must be no friendly welcome to the attraction and "cold shouldering" of the repulsion, but a business-like appreciation of the value of both, since each will take an

equal share in your development. To do this will immensely quicken the rate, and ease the manner, of your progress, because you will have begun to stop these opposite states from re-inforcing each other, which they must otherwise do. Attraction feeds repulsion, repulsion feeds attraction, as long as you give way to either, but the moment you see both scientifically as energy to be transmuted, one is as useful as the other and reaction between them grows less and less until it ceases. The force of both is re-directed to a third point of Unity, as in a see-saw of which the ends by alternate use keep each other in motion which decreases as the opposite forces approach the centre of stillness.

The rule is :—Whenever you feel either attraction or repulsion, choose instantly a Creative Word, and repeat it until it has transmuted the feeling and you are conscious of the Word only. When you have done this even once for each of these opposite states you will know, because you will have proved, that the feeling of repulsion is as much your friend and servant as is the feeling of attraction, for

both alike are turned into the Feeling of the Divine Self. The only points worth considering in each are the degree, the quality, and the frequency, of its force. This is the open secret of the Transmutation of Energy, the magical secret by which the greatest griefs become the greatest joys. By it " the riddle of the painful earth " is for ever happily solved.

If there is a single feeling in the whole of your life which you hesitate to submit to this rule, you know that you do not want it to be transmuted, and until you yield it you are not whole-hearted for the Highest.

Sometimes a student whose feeling is strong in degree but not fine, not intelligent, in quality, will argue that since development depends upon the Transmutation of feeling, it will forward his development to seek occasions which will rouse his feelings of attraction or repulsion. Such natures should pray daily, " Lead us not into temptation," desiring rather to be made ready to stand the test when it does come, than to rush into it for the sake of an appearance of advance-

ment. The Master who bids us ask not to be tried, but to be delivered from the evil which would make us fail in our trial, knows to the uttermost what testing, trying or temptation means. "Sufficient unto the day is the evil thereof." Whenever we incline to the error of judging ourselves by the best of our voluntary feelings, it is well to remember the wisdom of the proverb: "The strength of a chain is its weakest link." Our safeguard from rash experiments is the accurate inventory of our weakest involuntary feelings. True that they will become our strongest when once they have been surrendered to, and transmuted by, the Divine Involuntary Self, but at all times we should beware of the presumption of taking ourselves into temptation.

The reactions we make in dreams will give us our weakest link, because the natural involuntary impulse and desire are then acting without the controlling influence of self-conscious standards of right and wrong, and tend therefore to revert to the unmoral instincts of the sub-human self. To condemn, or to excuse, these re-

actions would be to identify ourselves with them and strengthen them. The best method is to deny them as in the lesson on Sleep, and to follow up this denial later in the day by a little intelligent education of our ideas upon sex. This may be done as follow :—Look at the ideas on Sex which you have inherited from your parents, ancestors, race, and sub-human evolution. Add to these all that you have acquired from your own experience and chosen to adopt from the experience of others. Sum them, classify them, and you will find that they group under three heads :—

1. Sub-human : unmoral : physical : involuntary : no alternation : one half.
2. Human : moral : physical and psychic, involuntary and voluntary : perpetual alternation of opposites : two halves.
3. Super-human : Spiritual : neither physical nor psychic : Involuntary : no alternation : Wholeness : Unity.

The Super-human or Spiritual Interpretation of Sex is given only in the Teaching of Christ. Other great and noble Teachers have given wise instruc-

tion upon the subject, but none except Jesus have taught by precept and example that upon the Transmutation of Reproductive energy depends the Resurrection of the Body.

This should be easy to understand, because it is evidently the true Meaning, the Ultimate Purpose of that Power of self-regeneration, or primary reproduction, which is recognised by all authorities in physical science as the dominant characteristic of every living creature. It is the dim, but strong and ineradicable, prescience of this Ultimate Justification and Sanctification of Sex which makes the sub-human mother die fighting for its offspring as for a life more precious than its own, and carries the human mother through hells of suffering worse than death in the hope that her child may be something better than herself. And never a birth-pang has been endured by the lowest of living creatures which has not helped to bring the whole world up toward its Final Birth into the Spiritual Order of Deathless Man. But the hour has come for a great awakening. All too long has

the whole creation groaned and travailed in the darkness of sub-human ignorance. Man, at last, can see clearly that the conquest of death is in his own hands, where it has been from the beginning, in that Power of Self-Reproduction of which the secondary form has so blinded him to the primary, that he has spent all the energy of the greater on the less to reproduce his human nature in making another body, instead of bringing forth his Divine nature in the Regeneration of his own body.

Material interpretation of the birth of Jesus has led to an idealisation of natural motherhood which deludes women of the better sort into the belief that they can bring forth a Spiritual Son. They are blind to the inner significance of the Virgin Birth which tells us that the Spiritual Man is born of the Inspiration of the Holy Spirit received in a virgin soul: a soul cleansed of all human thought, memory, imagination and desire, a soul which knows itself only as desire for God. And that desire is itself the Gift of God whereby the soul is made virgin to receive the Word.

The Christ or Divine Nature can never be born of the flesh by the will of man. Mary was the mother of Jesus, but Jesus Himself was the mother of the Christ, inasmuch as He received in his own soul and body the Revelation of his Christhood direct from the Father. So must the Christ be born of every soul,—as the only Begotten of the Father, the God-Idea of Man, which cannot be revealed by flesh and blood or understood by the mind of the flesh.

The True Motherhood comes not by expression or repression of sex, but by its Transmutation only. It is the inward experience of every soul, of man as of woman, which surrenders itself in all its energies of desire, emotion, thought, sensation, to the Inspiration of the Creative Spirit, the Word of God.

Physical birth is the alternation of physical death. As long as men and women waste their reproductive power in merely perpetuating their own human personalities in their children, for so long will death be in the world. The conquest of death begins in those who can learn

the Truth of Sex and devote their energies wholly to the birth of their own God-begotten Nature, in and through the voluntary "death" and Transmutation of their own souls and bodies.

These students will find that among the beliefs about sex which represent the sub-human and human planes of feeling, there are four in chief to be transmuted. They are :—

1. Sin (shame).
2. Fear (danger).
3. Want (halfness).
4. Pride (separateness).

These are the great lies which stand foursquare between us and the Truth, to keep us out of our Birthright as Sons of God, endowed with the Power of God, to manifest the Love of God. And they are to be transmuted by the Divine Words :— Holiness, Faith, Unity, Love. Do not put off practising until you are aware of one or more of these false feelings. They lurk so deep and assume such clever disguises, that only the word of Truth Itself can unmask them. Use this exercise,

and you will be surprised to find, as one of its results, that states of feeling which you had been cherishing for years under most respectable names, betray themselves for the falsehoods they are.

MEDITATION XXXVI.

There is no sin or shame in sex :
There is only Holiness.
There is no fear or danger in sex :
There is only Faith.
There is no want or halfness in sex :
There is only Unity.
There is no pride or separateness in sex :
There is only Love.

You will hardly need reminding that these statements are not made of your personal and natural consciousness of sex, because it is actually full of these negatives, whether you know it or not. And this is the very reason why you make these statements which express the Truth you desire to realise, and therefore claim as already given to you, in obedience to the Master's rule for prayer. Use also this denial of personal states :—

MEDITATION XXXVII.

My thoughts, feelings and sensations of sex are not the Truth.

My Divine Self is teaching me the Truth of Sex.

My Divine Self is Holiness, Faith, Unity, Love.

This exercise is to be used also throughout the positive feelings of sex as studiously as during the negatives, and the neutral phases which appear to be unconsciousness and freedom, but are as false as the extremes.

Any special activity of reproductive feeling should always be taken as an opportunity of using Creative Power in any way most desirable. If, for instance, you desire to heal someone in distress from illness, poverty or any other negative state, you have only to devote your energy of feeling to this purpose by the intention briefly formed:—For the healing of ———. Then deny the condition as having no Truth or Reality in it, as an absence of God. This also is to be briefly done, that you may get to the

Healing itself, which is the Realisation of the Presence of God. Choose any one of the Divine Names and meditate upon It until all the energy of feeling with which you began has been absorbed and transmuted by the Word, so that you feel It only, and feel It with all your strength.

It is useful to remember the lesson we learnt on the Transmutation of the blood: that thought affects pulsation in any part of the body. Therefore in exercises for the Transmutation of sex, make wise use of this fact, and practise the re-direction of feeling (blood) in such a way as to relieve congestion at any point which may become over-conscious or hyper-sensitive.

These sentences also should be learnt by heart and often used:—

MEDITATION XXXVIII.

My sex is the sign of my Creative Power
as the Child of God.

My sex is the witness of my Power
to live as God my Father Lives,
to love as God my Father Loves,

to give as God my Father Gives,
to work as God my Father Works.
For the Joy of all the world.
My sex is the promise of my Resurrection now
Into the New, True, Perfect and Eternal Body
Which is given unto me of my Father.

One caution is needed by those who incline to mechanical interpretations, and run to extremes in conduct. It is this. Married students should not suppose that Transmutation of sex implies a platonic relation between husband and wife. This is one of those idealistic forms of materialism which lead many astray. Transmutation of sex does not depend upon marriage, or upon any physical or psychic relation between man and woman, but marriage does depend upon Transmutation of Sex, and married students should be witty enough to realise that their relation, rightly understood, implies a specific responsibility and obligation to practise the transmutation of their

mutual consciousness of each other as well as of themselves. People who talk about "sublimation of sex" and mistake it for Transmutation, like to think that they are practising it in platonic marriage, whereas they are actually practising nothing but a form of repression. The rule is:—That the secondary and specialised form of reproductive energy is never spent; it is reserved within the body of both man and woman, redirected by the will, surrendered to the Spiritual Self, and Transmuted by the Divine Word held faithfully in the heart into a quickened consciousness of Life in Itself for the Regeneration of the body and the Creative service of the world. But reservation for transmutation is entirely unlike repression, which when analysed is found to spring from the four chief falsehoods of sex—sin, fear, want, pride—which vitiate the energies of reproduction into a poison destructive to soul and body.

Marriage as usually understood offers either platonic repression or unplatonic expression, neither of which leads to Transmutation.

But there is a third interpretation of Marriage which makes it the outward and visible sign of an Inward and Invisible Grace of Unity with the Divine Self; a sacramental relation only to be entered by those who have surrendered themselves wholly to the Truth within, and in that surrender have learned how to respond to each other as proxies of the Truth.

For the Substance of Marriage is Unity between the soul and its Divine Spirit, and only as this inward Wholeness of Freedom from all the hungers and thirsts of natural desire is realised by both man and woman, each soul in and for itself, can the inward and invisible Grace of Marriage be expressed in its outward and visible sign.

Chapter XI.

Transmutation of Negative states. Poverty. Disease.
Law of Cause and Effect.
Involuntary feeling, thinking, willing.

If the last chapter has been rightly studied it should be easy to understand the Transmutation of all negative states of which the most common are Poverty and Disease. Man has power to choose what he will destroy on the outer plane of feeling, and what he will bring forth in its stead from the inner plane. And whether he uses his power of selection or not, he is always using his reproductive power. The most ignorant of the human race is continually bringing forth into the visible world some effect of his inner

mental states. Man, even in the earliest stages of that apparently slow process of awakening to himself which is called evolution, shows his Likeness to the Divine Father in the fact that he is incessantly expressing in some form the reproductive energy which foreshadows the Creative Power of the Son, the fully awakened Spiritual Man who knows himself and therefore knows whence he cometh and whither he goeth. Physical man uses this power like the animals : psychic man uses it to produce an endless variety of imaginations in the vain hope of satisfying his boundless thirst of desire, until his growing intelligence warns him that nothing less than the Ultimate of Divine Manhood will ever meet the infinity of his demand. But his experiments have taught him that the inner or soul plane of feeling is to the outer or body plane as cause to effect, and the more he investigates the working of this Law the more he is convinced that he is the maker of his own body, and his own world. He discovers that his power over conditions is limited only by his intelligence, and that

this intelligence is three-fold in its nature :—

Natural.

Feeling.	Thought.	Action.
Emotion.	Intellect.	Sensation.
Desire.	Imagination.	Appearance.
Heart.	Understanding.	Senses.
Soul.	Idea.	Body.
Life.	Mind.	Form.
Cause.	Agent.	Effect.
Impulse.	Will.	Circumstance.
Involuntary.	Voluntary.	Environment.
Sub-consciousness.	Self-consciousness.	World as manifestation of both.

Spiritual.

God the Father.	God the Son.	God the Holy Spirit proceeding from the Father and the Son as the Divine or Spiritual Creation.

Creator-Substance; Life in Itself; Divine Feeling;	Christ; The Word; Divine Idea;	Jesus; "The Word made flesh"; Divine Feeling and Divine Idea expressed in Divine Form or Spiritual Body.

The human trinity exactly corresponds to the Divine Trinity, but as yet man's experience of himself is full of darkness. He has no Knowledge of the Truth of himself. He is in a state of ignorance, of sleep, of "death," and understands less of his real Life than the embryo in the darkness of the womb understands the self-conscious existence for which it is being prepared. He is the potential mistaking itself for the actual: the unquickened germ mistaking itself for the full-grown man. In the human trinity as in the Divine, the third is the expression

of the first and the second, as the second is the expression of the first; and man's power to change the character of his conditions, therefore depends upon his power to change the character of the thoughts and desires which manifest as conditions. He possesses this power in his self-conscious will, but the exercise of his will depends upon the intelligent use of his reasoning faculties, and this again turns upon the education of his desires.

The reason of many failures in the control of circumstances, is want of discrimination between the energy and the character of a thought or a desire. If the character of the thought or desire is clearly marked as evil (" foolishness "), a student begins hammering at it with denial which does not necessarily change its character or transmute its energy, but does inhibit the energy and render it unavailable. On the other hand the character of the thought or desire may be good, but there is so little energy in it, so little vitality of feeling, that it can never come forth on to the third plane of outward appearance except as some obscure and scarcely appre-

ciable effect on the chemistry of the body.

Another cause of failure is the deeply lurking belief that there is some great gulf between the inner and the outer planes of consciousness: some barrier of difference in *kind* which divides the world of soul and idea from the world of body, and demands a colossal effort to overcome it before a mental creation can be brought out on to the visible, tangible, realm of the senses.

The materialist asks—"But how does a thought turn into a thing?" as if there were some unknown occult agency by which the translation were effected. There is no more mystery about it than there is about changing from one thought to another. This is such a simple act of every moment that no one pays the least attention to it. The materialist can answer his own question if he will ask himself, "How does my thought of a bear turn into the thought of a bear-skin rug?" He generally goes on to say, "But that is not the point: you don't understand my question: what I want to know is, how does the thought of a bear-skin rug turn

into the rug itself, the real, actual, furry thing that keeps me warm?"

He will only find out the comic mistake he is making when he has practised the earlier lessons in subjective analysis enough to know that his "objective" sensations which he calls "things" are as mental as his thoughts.

If sensations were not mental there would indeed be such a barrier as would require something more than the most colossal of efforts to bring an idea to birth on the visible plane. It would be impossible. "All things are possible to him that believeth," because the three states of consciousness are all equally mental. "Things" are visible thoughts, and can be affected by invisible thoughts because they are both of the same kind, differing only in degree; the invisible always preceding the visible in time, and exceeding it in value as cause precedes and outvalues effect.

The fact that "every living creature regenerates itself," in the natural renewal or reproduction of its own body which is carried on incessantly at every moment

of day and night from birth to death, is a sign or expression of the equally unceasing reproduction taking place on the inner mental plane. And since man cannot hinder or undo this activity of Life, it is clearly the first necessity of existence that he should learn the right use of his power.

The student will find it an excellent development of intelligence to analyse the inner mental states of poverty and disease before attacking their outward appearance. It is an exercise in discrimination which will save him from the many unhappy blunders made by those who look upon the evidence of negative states as of more importance than the states themselves, and in consequence are blind to all causes which have not yet worked out into effect. They are unable to see poverty or disease until each has been translated into sensation and is labelled by its appropriate circumstances, and even then they prove that the effect is more to them than its cause by directing their energies to the appearance, and estimating the success or failure of their efforts by the outward change. The same lack of discrimination

accounts for distressing errors in diagnosis which the student need neither suffer nor inflict if he will be wise enough to practise upon himself as follows:—Find out exactly what you mean by the words "Poverty" and "Disease." Is poverty absence of money? Is disease absence of health? If so, then no one could be poor who had plenty of money, and no one who was hale could be ill. But we have only to look at the faces and hear the voices of the so-called "rich" to know how terribly poor they are, and everyone has heard of the doctor's reply to the wife who complained of a husband who "thought himself ill when he was perfectly well."

"Madam, any man who thinks himself ill when he is perfectly well is very ill indeed."

Money should be the sign or effect of Wealth, the Infinite Well-being of the Will of God, and Health should be the sign of Wholeness, the Beauty of Holiness or Divine Unity. But money has never yet been redeemed from the degradation of its slavery to "the god of this world": and health is no more than

the positive state in the alternation between opposites which makes up the natural life of the same world.

It does not take long to understand that money has nothing to do with either poverty or riches, since the only Rich Man who ever lived had neither money, nor a roof over His Head, and His Blessing on the "poor" as possessing the Kingdom of Heaven, has not the remotest reference to the squalid misery of the rich and the poor "of this world."

What is the inner pinch in those words "poverty" and "disease" which makes every one wince at them as disasters to be averted? Analysed to its essence, it is want of power to live as we choose, want of freedom to express ourselves as we will. Both alike are states of weakness and bondage against which man rebels because of an instinctive belief in his fundamental right to Power and Freedom.

The next step towards Transmutation is to examine the character of your habitual desires, thoughts, words and actions, even down to the involuntary gestures and expressions in working, talk-

ing, moving, resting. If you want to get rid of the outward signs of poverty, do not pounce on your money affairs as the culprit. This is the obvious thing to do, and most people therefore do it; but it is not the canny way.

Make a sleuth-hound of your discriminative faculty and track down every state of weakness and bondage in your day-self and your night-self. This is not the stupendous task it may at first sight appear. An hour's steady concentration will give you all you need,—a clear understanding of the causes of your poverty and disease.

But some negative states of thought and feeling are not easily recognised by beginners. For instance, let us suppose that you are one of the millions of honest, hard-working, self-denying men and women who suffer the curse of never being able to move in any direction beyond the narrow tether of a poverty-stricken existence. Let us see how you think and feel and act toward those who are even worse off than yourself, and whose suffering increases your own.

1. *Desire.* You long to be able to do something for them. Good, positive, creative. But how do you use it? Do you not put it aside with a shrug and a sigh of hopelessness, of weakness, almost of resentment, that your own condition renders you powerless to do any of the things you would like to do for them? By that shrug and sigh you have added to their poverty and your own. You have recognised and accepted the conditions as real, as stronger than you, and have given them still more power over yourself and over all who share a similar lot. For as you feel about them, so do you invite others to feel about you.

2. *Thought.* You think of people who might help them, of changes in the social order which would lift them out of their conditions. Good, positive, creative. Why does it take no effect either upon them or upon yourself? Because of its fatal association with your belief that they are dependent upon outside help for their relief, and have no power to lift themselves. Again you have fastened yourself and them into your common

prison, and as you think of them, so will others think of you.

3. *Action.* Determined at any cost to do something, if only to express your good-will, you make some little sacrifice, of a meal, or a tram fare, or an hour's rest, to offer them a trifle of help or sympathy. Again good, positive and creative, especially for the giver; but neutralised by regret that the gift is so poor, so weak, an expression of your great desire to help, so inadequate, so wanting, to their great need to be helped. And the more acutely and deeply you sympathise with their condition, the more your feeling will intensify the very conditions into which you pour it, and the less energy you will have to overcome them either for yourself or others. Similarly you are suggesting by example that others should feel about you in the same way, wasting their reproductive power in perpetuating the very circumstances which everyone desires to bring to an end.

Now to practise on this same case as a student of Transmutation. You are poor and ill. So much the better for you, at

the start. You will thank God for those two facts, when you have overcome them. They will prove your Power. Again you forget your own suffering in seeing worse, and again you feel desire to help.

1. *Desire.* Recognise it joyfully as Creative Life using you as Its Agent to do Its Work. Your desire is your feeling of the Will of God, therefore how can it fail of fulfilment? It is in itself the witness, the promise, of Infinite Wealth waiting to reveal Itself. Your desire is the link between Divine Power and the world of appearance. Boldly, gladly, in the deep Silence of your heart say :—

MEDITATION XXXIX.

I desire Freedom, Power, Wealth, for this person.
The Will of God is Freedom, not bondage.
The Will of God is Power, not weakness.
The Will of God is Wealth, not want.
There is no Power in appearance.
There is no Power in ignorant desire, thought or action.

There is only Power in God.
I thank Thee, O God my Father,
That Thou hast given me Thy Freedom,
Power and Wealth, in this person.

2. *Thought.* Remember that thought must not take suggestion from conditions. It must not form images or pictures received from the plane of appearance, or it will reproduce them. Mind as idea, imagination, is the direct agent through which cause works out into effect. Therefore it must be "brought into subjection to the Obedience of Christ." It must learn to receive only from the Divine Cause, the Father, that the Father may do His work in and through it, to bring forth Divine Effect. The beginner does not know how to keep the mind silent. This only comes by devoted practice. But he can and must see that only thoughts or images of Freedom, Power and Wealth stay in his mind. Everything else must be turned out, denied as fast as it presents itself, and replaced by the Creative Words. You can use your thought to renounce all negative beliefs. Think for

the other : think as he would think if he knew the Truth : let your mind act vicariously for him. This will help him far more that if you were to talk to him or talk at him, either audibly or inaudibly. You need not speak to him in any way : speak for him, as if you were he, which of course you are, only you will not know this at first. Think like this :—

MEDITATION XL.

I am not bound by anything or anyone :
I depend upon no one, but God my Father.

Divine Power delivers me from all weakness.

Divine Freedom lifts me out of every bondage.

Divine Wealth manifests in me and all the world.

3. *Action*. Before doing anything, ask of the Holy One dwelling within, whose servant and agent you are, what It would have you do, or not do. Remember that your hands and your feet are not your

own: that they are no longer at the bidding of the personal will, or of the cosmic will. They belong to your Christ-Self. Your whole body,—as you have begun to know if you have practised the earlier exercises,—is dedicated to learning how the God-begotten works and serves and gives. You are willing to move or to be still, to give or to withhold, without reference to anything that may be thought or felt by the other. He may even misunderstand your action or inaction, because he will not know what you are doing for him, but that you must not mind. You are not working for the hire of praise, or thanks, or pleasant recognition. You have but one sole object, to do as you are bidden by your Master within. To Him only are you accountable. Nothing else concerns you. You may be told to offer nothing which can be seen, to render no service that will be recognised; or you may be told to do just what you did before; make the same little gift, offer a similar expression of good-will; but the feeling in either case will carry the unseen Benediction of the Presence.

It will be evident that this way of dealing with poverty applies equally to states of disease, and the student who practises these exercises will find that his own conditions steadily improve in every way.

A beginner will sometimes negative the results of his practice by refusal to make some patently good change in conduct which a Teacher advises. His reason for refusing is that having been taught that he is to obey the inward and invisible Master, and take no suggestions from personality, or the world of appearance, he thinks he is doing this in turning a deaf ear to all advice however good and useful it may be. A very little commonsense would save him from blocking his own progress. It is always possible to test the value of advice by experimenting with it on the chance of finding a pearl. A Teacher who knows the Truth by living it, does not speak "of himself" in pointing out mistakes to a student, and the first exercise of intelligence required of a student is that he learn how to recognise the Truth of the message given through the disguise of the Teacher's personality. When the

metaphysical mind really begins to wake, the faithful student finds pearls in everything that is said to him, because he learns the secret of so listening to the Truth in the Silence of the "within," that even the voices of the world without can bring him Its messages. This is the Art of Right Interpretation which demands a new use of the discriminative and critical faculty.

Jesus gives such fascinating lessons on money, that one at least must be taken in this study of poverty for the delightful detail of its instructions for dealing with a deficit. In the miracle of the loaves and fishes he shows us how to meet a deficit of five thousand with five. And at each point in the process we see the Spiritual Mind working on human conditions in a way which is exactly the reverse of the natural mind. The feeding of the five thousand at Bethsaida is given in *Matthew* 14. 13-21, *Mark* 6. 30-44, *Luke* 9. 12-17, *John* 6. 1-13. The feeding of the four thousand at Gennesaret is given in *Matthew* 15. 32-39, *Mark* 8. 1-9.

Reading carefully all four records of the first miracle, we learn :—

1. *That this crisis came as an addition to two other critical events* :

(a) The death of John the Baptist ;

(b) The return of the Apostles from their first mission.

John the Baptist had just been beheaded by Herod and his sorrowing disciples, after burying him, " went and told Jesus." *Matt.* 14-12. *Mark* 6. 27-29. Jesus' own disciples, just back from their first ministry, " gathered themselves together unto Jesus and told him all things ; whatsoever they had done, and whatsoever they had taught. And he saith unto them, Come ye yourselves apart into a desert place and rest awhile. for there were many coming and going, and they had no leisure so much as to eat. And they went away in the boat to a desert place apart." *Matt.* 6. 30-32.

At this moment of overwrought emotion, when the souls and bodies of his own people needed rest and food, came the multitude swarming after them, running so eagerly round the lake shore after them that they outstripped the boat and turned

the desert place of rest into a clamouring call for more work.

This is a constant feature of human affairs, and one that all students should recognise and hold themselves ready to meet. It is the testing of the "weakest link." No need to test the best. Our sharpest trials do not come when we feel strong. Why should they? They would be wasted on us then. We should miss our chance.

2. *That it was welcomed.*

"And he came forth, and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd, and he began to teach them many things."—*Mark* 6. 34. "And he welcomed them, and spake to them of the Kingdom of God, and them that had need of healing he healed."—*Luke* 9. 11.

The natural way is to look upon the trial that comes "on top of" others as the "last straw" which justifies us in lying down under our burden with the broken-back feeling of self-pity.

3. *That it was first used as a test of intelligence.*

"Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread that these may eat? And this he said to prove him; for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them that everyone may take a little."—*John* 6. 5-7.

The Teacher himself suggests the obvious, natural question, not as expressing his own mind, but to prove the disciple; to test his reaction: to let him prove himself to himself by the response he makes to this suggestion of the impossibility of buying food in a desert to feed five thousand hungry men beside women and children.

Here is a double lesson:—

(a) Never to judge by appearance. The Master's words seem to show that his mind was working in the unspiritual way, that he did not know what to do, and was thinking of the difficulty in terms of human experience.

(b) Never to respond as to the appearance, but to feel for the hidden Truth, and so make the response True in Itself, no matter what the suggestion may seem to be.

If Philip, who here represents a mood of every human mind, had remembered to act on his Master's teaching, he would have answered inwardly to the outwardness of the question, and would have proved thereby that he understood the Master's own thought and feeling. His failure to pass the test that time is a vast boon to us. It warns us not to interpret literally, mechanically, the words and acts of even the greatest, but to feel for their inward and vital meaning and respond only to it.

Having welcomed our deficit as an opportunity of proving our power, instead of frowning it away as a "punishment," a "retribution," or any other negative, we are on the look-out for the first question on it from any source, for our response to the question will prove us to ourselves, by showing us the character of our intelligence. Shall we, like Philip,

begin to question, in a mood of doubt and depression, as to obvious ways and means, in the false belief that we are tied to the apparent circumstances, or shall we turn first to the Divine Cause and learn of It how to deal with our difficulty?

4. *That the natural mind proves its belief in "matter," appearance, by asking that its difficulty may be removed rather than met and overcome.*

"And the day began to wear away, and when it was now far spent, and even was come, his disciples came unto him and said, The place is desert, and the time is already past; send the multitudes away that they may go into the villages and country round about and lodge, and buy themselves something to eat."—*Matt.*, *Mark* and *Luke*.

Toward nightfall "the twelve" faculties of human consciousness tend to become negative. Activity lessens, anxieties grow, difficulties mass themselves, and the collective natural intelligence inclines to extreme and drastic solutions. It forgets that power is developed by *use*. "He that

overcometh, . . . to him will I give power."—*Rev.* 2. 26.

It is not wise to consider any kind of trouble at the end of the day. Morning, in full light, is the time to deal with difficulties of all sorts. Shut the door of the mind on every worry that tries to get at you at night. Repeat a Creative Word with all your might, walking to and fro with It, letting It speak in every bone, and muscle and nerve of your body, until your heart is at rest and you can sleep like a child that has never had a fret in its life.

5. *That the appearance of extreme poverty is no proof of being unable to give freely.*

"But Jesus said unto them, They have no need to go away; give ye them to eat."—*Matt.* 14. 16.

This must have been a staggerer for the disciples. They themselves were hungry and tired, with no prospect, that they could see, of getting food, shelter, or sleep, unless they could get rid of the mob, and they are suddenly told to feed

five thousand fasting men with their weary women-folk and children.

The biggest demand is generally made of us when we feel that supply is at its lowest. But we are never to believe, or to think for a moment, that our resources are measured by what the senses tell us. No one who believes in God needs a capital account. "Capital" is a crutch for the cripple who believes in "matter." "Labour," as an alternative to "Capital," is the same sort of crutch for the same sort of cripple. Both are "means of support." If we believe that our food, our living, depends upon either our money or our work, we are convicted of being halt and maimed in intelligence, blind and deaf in heart, sadly in need of the Healing of the Christ.

6. *That the natural mind in a difficulty turns to the sense-plane and looks to the future for help. That the Spiritual Rule is to attend strictly to the present moment, and to take active means to know exactly what is actually available, however little it may seem to be.*

" And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? And he saith unto them, How many loaves have ye? Go and see."

It must have seemed a futile effort to " go and see " how *few* loaves they had to meet such an overwhelming need. Again it looked like waste of time and trouble. They knew that however carefully they looked they could not see enough. They might count their loaves as often as they liked, but no counting would multiply them. They must have worked that all-too-simple arithmetic with a very bewildered wonder as to the good of doing such a silly little sum.

When we are faced with a big deficit, the last thing we want to do, or to think of doing, is to count carefully our miserable little assets. We despise them for their littleness, and we want to forget them as long as we can. But we are to learn to be wise enough to do as we are told, like the disciples, even when we do not understand the order, and see no reason in it.

7. *That in dealing with a deficit, however small the assets may be, they are to be taken to the Christ within, and given up to Him.*

"And when they knew, they said, We have no more than five loaves and two fishes: except we should go and buy food for all these people."—*Mark* 6-38. *Luke* 9. 13.

"One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves and two fishes: but what are these among so many?"—*John* 6-8. 9. "And he said, Bring them hither to me."—*Matt.* 14-18.

This is not the same as the old-fashioned way of asking a blessing on our business, or our property, etc. While we knew no better this was good, but there is a very different interpretation being given now to those who can receive it. Metaphysically, the twelve disciples represent the various faculties or aspects of the self-conscious mind whose office it is to receive, obey, and carry out on the outer plane of body and conditions the

commands issued by the Christ-Self dwelling within. When the Christ says to us "How many loaves have ye; go and see," we count up all the means we have through which our Divine Supply can manifest. *Of money*, or other property, we take an accurate account, leaving nothing vague, nothing neglected: *of time*, which is the equivalent of money, and is valued in terms of money, according to the quality of the intelligence which is expressed in any given period: *of energy*, which is valued both as to its quantity and its quality, quality always ranking higher than quantity: of any specialised *skill*, *experience* or *character* which is serviceable for the good of the world: of our total available assets in life we take faithful account, noting where we waste any of them, how we use all of them, what development we are giving them, and to what aim they are devoted. Then we take all to the Christ: surrendering ourselves, and all that we have, and are, to His commands. This is no isolated act to be reserved for rare and solemn occasions such as New Year's Eves, birth-

days and the like, but a daily habit to be begun and practised in the early stage of Meditation, the stage of voluntary, self-conscious, concentration, which leads on to the Involuntary, Super-conscious state of Abstraction.

Even in the earliest days, the student faced with a deficit, applies the lesson of the loaves :—Obey this command of your Master : carefully count everything that you possess in yourself and your conditions which is of the nature of a positive, a supply, to meet the demand. And do this assessing as under the eye of your Divine Self in Whose Presence there can be no self-pity, no complaint, no discouragement, no weakness, no anxiety, no laziness, no resentment, no pretence. When you know how you stand on that side, when you see how little you can do for yourself, then turn to the Almightiness within and wait for Its next command.

8. *That however big the deficit, however great the difficulty, it is to be faced positively, and reduced to order; with all the faculties and energies of*

mind and body in a state of power, command, control, toward it (the human effect without), and in a state of meekness, surrender, obedience, and faith, toward the Divine Cause within.

"And he said unto his disciples, *Make them sit down in companies, about fifty each.* And they did so, and made them all sit down."—*Luke* 9-15. "Jesus said, *Make the people sit down.* Now there was much grass in the place. So the men sat down in number about five thousand." —*John* 6. 10. "And he *commanded* them *that all should sit down by companies* on the green grass, and they sat down *in ranks*, by hundreds and by fifties."—*Mark* 6-39-40.

The natural mind does not care about looking at its debts. It leaves them generally in careless disorder, paying no attention to them, shirking all consideration of them as an unpleasant subject which cannot be improved by thinking about it and is therefore best forgotten till the day of reckoning.

But this folly is renounced as soon as order is recognised as a sign or evidence of control. To take accurate account of our liabilities is the first step in controlling them.

This is another surprise to the student who fancies that he has done his part when he has " handed over " his troubles to the Power within. The business-like methods of the Christ are continually taking his breath away by their destruction of popular sentimentalisms about Him. The beginner is astonished when, having waited for His command, he is told to go and bring his liabilities into exact order.

The natural mind always expects a pantomimic transformation of its troubles, and never enjoys being set to work to clear up its own messes. In particular it dislikes having to go through its difficulties piece-meal, bringing them into detailed order, little by little. The " grand manner " of doing everything with a splash is its idea of Power. There is nothing sensational, nothing spectacular, about the Master's training of his disciples. The student of Silence must be

prepared for many surprises, as long as his old ideas last.

It is a great secret of success to attack a big problem by way of littleness. The mere fact of dividing five thousand into fifties reduces the total bulk to manageable proportions. The mind is less overwhelmed at a debt of five thousand pounds when it takes it "in ranks" of fifty pounds at a time. It is an easy way of learning not to be impressed by the mere size of a difficulty.

9. *That the least things blessed by the Christ, broken by His Hands, and given back to be "distributed," become the sign of the Infinite Wealth of God, the channel through which Divine Power is expressed.*

"Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would."—*John* 6. 11. "And he took the five loaves and the two fishes, and looking up to Heaven, he blessed them and break, and gave to the disciples to set before the

multitude. And they did eat, and were filled."—*Luke* 9. 16-17.

The natural mind does not " look up to heaven and give thanks " for five pounds when it needs five thousand. It is far more inclined to curse it as a useless, miserable sum, and to throw it away by spending it on something which has no relation to the debt. Many people do not even realise that it is theft to spend money which is owed. And many more wonder why they are always in debt, or some other kind of trouble, when they try to live honestly and rightly. They cannot understand their perpetual deficit in money, in time, in energy, in happiness, in friends, in all that they desire to make a success of life. Some are so low in vitality that they cannot even believe in God and His Christ-Creation. But even in poverty as awful as that, they could begin to get free, if they would try blessing the few crumbs of anything they have got, and go on and on blessing as doggedly as they have cursed, and even while they still feel like cursing. For if they would do this, the glorious law of Transmuta-

tion would turn the energy of the curse-feeling into an equal energy of blessedness, which would lift their heart out of the desperate state expressed in their conditions. And when once this is done, all good things follow.

10. *That when a difficulty has been Divinely met by an abundance of supply which leaves an overflow, the same intelligent order is to be exercised, that nothing be lost.*

"And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over that nothing be lost. So they gathered them up and filled twelve baskets with broken pieces from the five barley loaves, which remained unto them that had eaten."—*John* 6. 12. 13. "And they that ate the loaves were five thousand men."—*Mark* 6. 44, "beside women and children."—*Matt.* 14. 21.

The sheer relief of being healed of any big trouble is apt to make the student careless of the margin "on the right side." And this very foolishness would

lead him into fresh difficulty. Therefore he is warned to be on his guard against natural reaction, lest he find himself actually reproducing the negative state from which he has just been saved.

This lesson applies as much to states of disease as it does to poverty. The student can read the rules in terms of energy as easily as of money.

MEDITATION XLI.

Infinite Wisdom!
"Sweetly and mightily does Thou order all things,"
In me and in my conditions.
Thou art the Wealth of my heart, my mind, my soul, my senses.
Thou art my Divine Supply.
"I am satisfied with Thy Goodness.
My soul is as a watered garden, and I shall not sorrow any more."

From the Book of Wisdom
and
Jeremiah 31.

Chapter XII.

The Spiritual Body.
The Body as Spirit.

"Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them: and his face did shine as the sun, and his garments became white as the light."—*Matt.* 17. 1. 2.

"Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them: and his garments became glistering, exceeding white; so as no fuller on earth can whiten them."—*Mark* 9. 23.

"He took with him Peter, and John, and James, and went up into the moun-

tain to pray. And as he was praying the fashion of his countenance was altered, and his raiment became white and dazzling."—*Luke* 9. 28-29.

"Now the Lord is the Spirit: and where the Spirit of the Lord is, there is Liberty. But we all, with unveiled face reflecting as in a mirror the Glory of the Lord, are transformed into the same Image from Glory to Glory, even as from the Lord of the Spirit."—*II. Cor.* 3. 17. 18.

"Present your body as a living sacrifice, Holy, acceptable to God which is your Spiritual Worship (reasonable service). And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect Will of God."—*Rom.* 12. 1-2.

"If there is a natural body, there is also a Spiritual body. Behold I tell you a mystery: we shall not all sleep, but we shall all be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."—*I. Cor.* 15. 44. 51. 53.

" For we know that if the earthly house of our tabernacle (bodily frame)) be dissolved, we have a Building from God, a House not made with hands, Eternal, in the Heavens. For verily in this we groan, longing to be clothed upon with our Habitation which is from Heaven . . . not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of Life. Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit."—*II. Cor.* 5. 1-5.

" For the mind of the flesh is death; but the Mind of the Spirit is Life and Peace: because the mind of the flesh is enmity against God; for it is not subject to the Law of God, neither indeed can it be; and they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of His. And if Christ is in you, the body is dead because of sin; but the Spirit is Life because of Righteousness. But if the Spirit of Him that raised up Jesus

from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall quicken also your mortal bodies through (because of) His Spirit that dwelleth in you."—*Rom.* 8. 6-11.

" We ourselves groan within ourselves, waiting for our adoption, to wit, the Redemption of our bodies."—*Rom.* 8. 23.

" And Jesus said unto them, ' The sons of this world marry, and are given in marriage: but they that are accounted worthy to attain to that world, and the Resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any more: for they are equal unto the angels; and are Sons of God, being Sons of the Resurrection." —*Luke* 20. 34.

" A certain woman out of the multitude lifted up her voice, and said unto him, ' Blessed is the womb that bear thee, and the breasts which thou didst suck.' But he said, Yea rather, blessed are they that hear the word of God, and keep it."—*Luke* 11. 27. 28.

" Who is my mother? And who are

my brethren? And he stretched forth his hands toward his disciples and said, Behold, my mother and my brethren! For whosoever shall do the Will of my Father which is in Heaven, he is my brother, and sister, and mother."—*Matt.* 12. 48.

"When Salome asked how long death would prevail, the Lord said, So long as ye women bear children. For I have come to destroy the works of the female."—*Gospel to the Egyptians.*

The Spiritual Body is the Original Form of the Divine Idea, the Creation of God. It is that God-begotten Body of which Jesus spoke in his Communion with the Father as "The Glory that I had with Thee before the world was." The Spiritual body is to be attained by the Transmutation of sex, and the Transmutation of sex depends upon woman. The mind of the flesh is generation: the mind of the Spirit is Regeneration, or Resurrection by Transmutation. The great stumbling-block to the realisation of the True or Spiritual Body is the wrong idea of woman. The Creation of God

cannot appear on earth until woman will sacrifice the false ideal of herself as mate and mother of man, and rise to the Divine Idea of herself, the Image and Likeness of God, the Glory which she had with the Father before the world was.

Even St. Paul helped to establish the natural idea of woman by saying "She shall be saved through the child-bearing." —*I. Timothy* 2. 15.

It is a strange contradiction of the Lord's own words that it was more blessed to hear the word of God and keep it than to have been even the mother of himself. Never did he say a word which could encourage any woman to imagine that she could "be saved by her child-bearing." Plainly he teaches that there is only one way of salvation: to believe in Him as the Son of God and to follow Him by voluntary and daily "death" to the earth-nature and birth into the Divine Nature. He makes not a shade of difference between man and woman. Each alike must "die" to the earth-self: each alike must be "born from above" into the Spirit-Self. For both alike the

Way of Christhood is by way of Regeneration, not generation.

But whenever "the Apostle to the Gentiles" speaks of woman he seems to lose the Inspiration of his Master and to speak "of himself"; no longer as the mouthpiece of Divine Wisdom, but as a human personality acutely conscious of those very limitations of race, and class, and sex, which in the state of Illumination he declared did not exist in Christhood. He does not speak as if he recognised the Original Creation of the Woman-Man and the Man-Woman as given in the first and second Chapters of Genesis. He seems to think only of the natural woman, as if he shared the common error of mistaking Eve for the first woman. His instructions were doubtless necessary enough for the world of his day, but ages of superstitious reverence for the letter of the Bible, which treats every part of it as of equal inspiration, has given his judgments an exaggerated value and helped to preserve the unspiritual idea of woman.

Students who desire to get free from

inherited and acquired ideas of sex should study Genesis I. and II. with heads and hearts cleansed from all personal and universal opinions and interpretations; with soul and senses wide open to the Presence of the Spirit of Truth.

There is in those earliest scriptures a revelation on the subject of woman which will heal all the old ignorance and throw wide the gates of the City of God to all who would here and now pass out from the groaning and travailing of the earthly tabernacle of expectation into the Heavenly House of Fulfilment.

Of what avail to wait any longer, when we have the clear promise, the clear Example, and the clear method? For what are we waiting? Nothing but our own past in time and space, the earthy past, stands between us and the Goal which even in our darkness we admit is the Only One. And the Master shows us how to rid ourselves of the false past. He tells us that we can deny the earth-self out of existence, and be as He is, One with the Father. Even the earth-self bears its own witness to the Truth, in its two-fold

power of natural reproduction which awaits redemption to its True Purpose of bringing forth by Transmutation the Third and Ultimate Body. Since we are perpetually reincarnating, why not devote ourselves wholly to the incarnation of the Truth, the Word of God?

Let us no longer think of it, but give ourselves up to doing it at this moment :—

MEDITATION XLII.

I deny, renounce, and utterly forsake, my thought, feeling, and sensation, of myself and others, as earth-personality " born of the flesh " and " of the will of man."

I deny, renounce, and utterly forsake, my memory, imagination, and experience, of myself and others, as earth-personality " born of the flesh " and " of the will of man."

I do not believe in myself or in anyone as earth-personality "born of the flesh" and " of the will of man."

I believe only in God my Father, and in Christ my Truth, my God-begotten Self, my Holy, Spirit-Self.

Christ is the beginning of the Creation of God. I serve only God and His Christ-Creation.

Do not put the exercise into the future tense for fear that you may not really mean all you say. If you speak in terms of the future as Time you are speaking in ignorance, and perpetually postponing your Spiritual birth. Truth is Eternal, is now, as It was in the beginning, and ever will be.

Therefore your True Future is your True Past, your True Present. That you do not realise It, does not prevent It from Being. Speak then the Truth in Faith, so will it reveal Itself to you now. Believe It, in spite of all your feelings. You are denying them, dying to them. Treat them as already dead, buried, and risen again in Truth. Whenever you find yourself tempted by the senses to think of the attainment of the Spiritual body in terms of idealism as of some "Divine far-off event to which the whole Creation moves," conquer the temptation by declaring the Omnipresence of God, and His Christ-Creation. God is not condi-

tioned by human ideas of time, space and evolution. God Is, and the God-begotten Is, and Ever Will Be. Therefore the Spiritual body Is. And you can say in the teeth of all contrary appearance :—

MEDITATION XLIII.

That which I see, and hear, and touch, and taste, and smell, is not the True Body.

That which I think and feel, imagine, dream, remember, is not the True Body.

I deny, renounce, and utterly forsake, all that I know as body, that I may receive my True Body from God my Father.

God gives me now the New, True, Perfect, and Eternal Body of Christhood.

I thank Thee, O God my Father, for Thy gift of my Spiritual Body.

There is no subject which rouses more antagonism in the natural mind than this of woman and sex. Even the men and women who can be more or less reasonable

on all other points lose their balance on this one, and betray their attachment by every variety of attraction and repulsion in their reactions to any idea which seems to threaten the existing order of human experience. They cannot help admitting that the existing order cries aloud for change, yet they react to the mere word by thinking of " change for the worse " ; and it is hardly possible to use any expression which is not misinterpreted by negative association in their minds with some condemnatory passage from the Bible or other " Authoritative " writings.

The woman's antagonism is stronger and sharper than the man's, because of the two she is the more highly specialised for secondary reproduction, and consequently fights against losing her distinctive characteristics. Her pitiful and futile reluctance to " growing old " springs from the dread of losing those attractions of sex differentiation which make men respond to her as woman. Yet upon her rests the hope of humanity. It is her desire that determines the use of the reproductive energy. This will be obvious to the

student as true of its secondary form, since the male always answers the subconscious and involuntary call of the female: but it may not be equally clear as to the primary form, until he understands that desire also determines the character of daily regeneration or self-reproduction of the natural body. A woman reconstructs herself hour by hour in female form because she desires more experience as woman, and a man also rebuilds his body hour by hour as male, not only because he desires to add to his experience as man rather than as woman, but because the woman's desire to perpetuate the race demands his existence for its satisfaction.

Of course, both alike share in the desire to continue human personality, but the woman as Eve, "the *mother* of all living," is still, as pictured in the third chapter of Genesis, the dominant sign of mis-directed desire.

Man is the outward expression of woman's own unrealised nature, as woman is the visible manifestation of the hidden half of man's natural self, and as long as

each blindly seeks the complement of itself in the physical world of sensation, so long will both remain half developed and helplessly bound by the illusion of reincarnation through sex as a necessity of existence. While they feel this as necessary for themselves they must serve as agents of the same feeling in others, and other souls seeking to renew their earth experience will use them as means to their reincarnation. Hence the secondary use of reproductive power will go on while there are souls who want to be only halves, living in the hopeless quest of finding wholeness or completeness of self-conscious life in and through another half.

But when woman wakes to the perception of the Truth, the Divine Law of Transmutation works its heavenly magic, and turns her long experience in the suffering of natural motherhood into an even greater capacity for self-sacrifice, surrender, and obedience, than has been developed in the man.

To learn the Transmutation of sex is harder for a woman than for a man, because by the earth-law she is dedicated

to, and specialised for, the natural birth of generation, and every cell of her body revolts against the unnatural " death " of Regeneration. But in learning it, she receives an infinite compensation for all the added weight of her burden, in the added power into which it is transformed; the Power of serving as the Cross on which the Son of Man is lifted up to draw all men unto Himself. As surely, secretly, and irresistibly, as woman by her natural desire draws man to generation, so will she draw him to regeneration, when her desire is no longer toward him, but is wholly and for ever turned to the Truth, and by the Truth is wholly and for ever satisfied.

And since women have this great natural power of affecting the direction of man's desire, it is essential for the Regeneration of the world that they should change their idea of themselves, because this is the only way to change man's idea of them, and re-direct his desire away from them as woman, to the Christ-self which is neither male nor female, but the Truth of both alike, the Truth which

transforms each half into a perfect Whole.

At first the woman student who begins this work of Transmutation will repeat the queer old blunder into which men have always fallen whenever they have tried to overcome the energies of sex. Just as all men, from the earliest Christians of the desert to the present-day ascetic, in trying to follow Christ, see sex as the great Appolyon, and set themselves to fight it with all their energy and courage, turning from the very thought of woman as from the most dangerous of enemy disguises, the subtlest snare of world-flesh-devil all in one; so she, in her turn, renouncing man and all her responses to him as that which stands between her and her Christhood, slips unconsciously into a state of repulsion which is as far from Unity as its corresponding attraction. The easy way of avoiding this error is to make stepping-stones of all men; not thrusting them out of the way as stumbling-blocks to progress, not passing them by with indifference as if they were of no use or interest; but quietly and sensibly using them as means of Grace to

further your development and their own at the same time. For this, all you have to do, when the image of a man appears either outside as sensation, or inside as imagination, is to greet it as a friend who is to help you to realise the Divine which is the Truth of you both. So, you make no fierce or frightened effort to push the image out; you do not care whether it stays or goes, or hovers ghost-like on the far horizon of your mind; you turn to the Truth and steadily repeat Its name until you do not feel anything except its Presence.

MEDITATION XLIV.

Holy Spirit! my desire is to Thee,
And Thou alone rulest over me.

Such a Meditation faithfully breathed in Silence will keep you from any idealistic nonsense of confusing the image, if attractive, with the Truth. No student of Transmutation is ever allowed to

meditate upon Truth in terms of personality or sensation, since this would be to limit the Spirit to human ideas of expression, and prevent It from revealing Itself in us as the Spiritual Body. Silence is the absence of all forms, and in this simple rule is one of the student's safeguards from the hysterical and neurotic abberations of pseudo-mysticism. The other protecting rule of Silence is the repetition of the Creative Word, to prevent the mind from wandering off into those subterranean mazes of psychic feeling which many have mistaken for Spiritual experience.

It is necessary that the student's intelligence should be developed far enough for him to feel the real reverence which will restrain him from any attempt to define the Spiritual Body. In this he will be greatly helped by the fact that Meditation steadily dissolves the natural habit of " objective " self-consciousness. He loses any tendency he may ever have had to be aware of his own appearance, or its effect upon others. He learns to live so entirely from within that he is no longer able to

form any conception of how he appears from without. The infinite interest of "hearing" and "seeing" the One "within" absorbs him too completely for any such tiresome excursions into personality.

In Genesis I and II., women will find the True Idea of themselves as they are, and were, and ever will be, in the Divine Mind. And they will find the false idea of their earth-self in Genesis III: And when they have seen the Divine Original, as clearly defined in those familiar pages, they will be amazed, with a very great and lasting amazement, that they could have read those verses so often and never have understood them. Also they will wonder how it is that the Truth there revealed should have had no influence upon the minds of all the men who have studied the Bible for all the ages since it was written. The Jews themselves are as blind to it as anyone. Their learned men in the days of Jesus were gravely debating whether women have souls and from His own words, as well as from contemporary history, there is abundant evidence that

they treated their wives as if they were "things."

Let us look at Genesis I. The Creative process is made clear as being three-fold in the Divine Consciousness.

1. God moved. (Desire and Will).
2. God said. (Thought and Word).
3. God saw. (Desire and Thought in the form of Sensation).

Verses I. to IV. tell us that the Light representing the Divine Idea or Thought was Divine Sensation. God saw His own Thought. There is but One Substance. God could see only His own Divine Substance. This is confirmed by all the subsequent verses and culminates in the Creation of man (verse 26) "And God said Let *us* make Man in *our* Image, after *our* likeness: and let *them* have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in His own Image, in the Image of God created He him; male and female created he them."

The Divine has been shown as a Trinity in Unity, in the three-fold aspect of :—

1. Desire or Will.	" Let "
2. Thought, or Word, the Form of Desire.	" Us make "
3. Sensation or Expression of Desire and Thought.	" Man."

This explains the plural number in " Let us make man in our Image " ; and shows that man also must be three-fold in his nature with power to express his desire as thought, and both as sensation. It also shows us that man sees, hears, touches, tastes, smells, his own mental substance, his own thought, not an extraneous stuff called " matter."

But it says " male and female created he them " : and we know that this duality (Desire and Thought) was a Unity not yet expressed in separate forms, since this is given in chapter two without any change or " fall " in the nature of either. And since each aspect of the Divine Trinity is in Itself Perfect, it follows that each of these aspects of

Divine Man was also the Perfect Image and Likeness of God, and three-fold in Its nature. The Divine Man was also Divine Woman, the Divine Woman was also Divine Man. Both were in one Form, and this Form was Divine Substance. This Spiritual body was Divine Sensation, the Form of Divine Feeling. In Chapter II. this Divine Man-Woman is expressed as two forms. The Woman is "taken out" of the Man and formed of his Substance, Divine Substance, that he may see the inner Woman of his Divine Nature; the inner Divine Duality being again expressed as Divine Sensation. But there is no division, no separateness, no unlikeness of nature. They represent Unity become Self-conscious, by distinction of Form with Oneness of Nature. And both are as Divine as before, for each is in the Image and Likeness of God, of One Substance with God, and each is the three-fold Divine Creation:—

1. Divine Desire or Will.
2. Divine Idea or Word.
3. Divine Sensation or Form.

} One Substance.

There is no consciousness of separateness, no consciousness of evil: "They were both naked the man and his wife and were not ashamed."—*Gen.* 2. 25.

Then turn to *Gen.* 5. 1-2 and we find that the name of this Man-Woman and Woman-Man is Adam. Each has one and the same name. There is as yet no Eve. "In the day that God created man, in the Likeness of God created He him: male and female created He them; and blessed them, and called their name Adam (Man) in the day when they were created."

The name of Original Woman is Adam, Divine Man, made in the Image and Likeness of God, of Divine Substance, the Form or Expression of Divine Thought and Divine Desire. This is the Spiritual Body, the Divine Birthright of every man and every woman who will renounce the Eve-nature, the "fallen" Adam of the ignorant earth-self and claim the Christhood of Birth from above into the Eternal Truth of the Creation of God.

Now what is Eve? Strictly, since she

is not the creation of God, she is nothing; but since she represents all the earth-nature, we have to deal with her as an apparent something in our daily life, so we must understand how to deal with her in the right way, i.e., the best way of getting her into her right place as nothing.

There is no need for any intellectual discussion about differences of authorship in Genesis; such points are interesting for those who have time and energy to spend over them, but they are not essential to the real, vital, practical work of Transmutation from Eve to Christhood.

Still less can any student of Silence waste himself on futilities about the "Origin of Evil." He knows there is but One Origin, which is God, and that True Origin forbids him to lend his mind to any consideration of evil. He does not read *Gen.* III. to puzzle over evil, but to find out about the Eve in himself which prevents him from knowing the Divine Woman of his Christhood.

The story of the "Fall" is not a matter of primeval history. The usual

"objective" way of reading it is useless for development in Transmutation. We are to read it as showing the nature of our own human personality. There will never be any need to ask "How came evil into existence?" if we ask "How comes evil into my existence?" Read the chapter, and you will see yourself, as in a looking-glass, doing as Eve exactly what you do every day and thousands of times every day until you learn the Truth. *She reverses the Divine Order by using her mind the wrong way round.*

The Divine Order you remember is 1. Desire. 2. Thought. 3. Sensation. Look at verse 6. Eve makes it 1. Sensation. 2. Thought. 3. Desire.

First, she listens to the Serpent. Here you will not fall into the common error of reading modern feelings into the word "serpent." Remember that whether you take it as phallic symbolism or any other form of sensation, as yet it represents nothing evil: it expresses subtlety of intelligence only at present: a God-created serpent, such as is recalled in the saying of Jesus when he bade His disciples

be " wise as serpents." Eve's conversation with it merely shows her mental state of acute interest in, and enquiry into, the Divine Order under which she and it were living. Her own subtlety of mind, seen in the serpent, suggests the fatal questioning in the wrong direction which ends in disaster. It is the first wrong use of her mind. She should have turned for everything to her own Divine Source and Father, Omniscience Itself, from Whom she had received all that she could desire. This preoccupation with sensation, the outermost of herself, leads on to the final error :—" The woman *saw* that the tree was good for food (sensation ; good).

" And that *it* was a delight to the eyes." (Thought : mistaken.)

" And that the *tree* was to be *desired* to make one wise." (Desire : evil.)

" She took of the fruit thereof and did eat ; and she gave unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked." (Sensation : evil.)

To see the tree as good was to see it as God saw it, but to think of it as giving delight was to think of it,—an effect,—as if it were cause. She was looking at her own thought of a tree, her sight was her own sensation, and she was deceived by it into thinking that it was the cause of her delight, the source of her feeling. This utterly mistaken thought calls out her desire, which goes forth in the wrong direction to the *tree* as able to give her Knowledge! The madness of it! She, made in the Image of God, with the Omniscience of God as her own Substance, lets the Creative Power of her desire turn outward to *seek wisdom from a tree*, as if it were something in itself, apart from her, instead of being her own sensation, good as such, but evil when mistaken for that which it is not, and treated as if it had power over the mind that produces it. Her thought, mistaking sensation for Reality, entangles her desire, which becomes subject to that objective realm of appearance over which God had given her dominion. Hence the terrible "curse" which swiftly follows :—

" Thy desire shall be to thy husband, and he shall rule over thee."

And for the man a similar doom, of bondage to the earth over which he had been Lord, the earth which is now to share his curse as the animal world is to share the curse of the woman. " Cursed is the ground for thy sake ; in toil (sorrow) shalt thou eat of it all the days of Thy Life ; thorns also and thistles shall it bring forth to thee ; and thou shalt eat the herb of the field ; and in the sweat of thy face shalt thou eat bread, till thou return unto the ground."—*Gen.* 3-17. The life of both becomes a slavery of subjection to the senses, instead of the Freedom of Obedience to the Spirit, and the reproductive power of both becomes the mortal sorrow and labour of sensation instead of the Divine Ease of Spiritual Creation which is the Prerogative of the God-begotten.

Both alike had " hearkened " to the suggestion of their own sensations, the woman to the voice of the serpent, and the sight of the food of the tree, the man to the same suggestions conveyed in the voice of his wife.

Both alike show the loss of their True Mind in ascribing their conduct to sensation as *cause*, the man first laying upon the woman the responsibility of his own action in eating : and the woman already proving her bondage to him by following his example and making the serpent the cause of her own deed. This mutual error is still repeated as the common habit of sex antagonism, expressed in the man when he blames the harlot for his own act of prostitution, as if he had no will or power of self-direction ; and expressed in the woman when she blames her condition of poverty for her own harlotry, as if she had no will, or power of control over circumstance.

Reproduction by the strife of sex, and by the strife of work is the natural order ; and the redemption of the world from this two-fold curse lies in the hands of woman who has the power to bring forth into the outward and visible plane of sensation the True and Eternal Order of Spiritual Man, the Order which Jesus realised as Christhood and offered to all mankind.

The healing of sex troubles and money

troubles in all their manifold varieties of disease and poverty; the cure of every kind and degree of human and sub-human suffering; lies in the hands of woman. Man's labour miseries are now, as surely as in the ancient writing, the other half, the alternation, of her sex miseries: neither can be healed without the other, both are the result of misdirected desire.

For as long as woman's desire turns to, and is ruled by, the apparent husband, the earth-man born of the flesh; for as long as her reproductive power is ignorantly devoted to its secondary use of child-bearing, to the neglect and destruction of her own body; for as long as her reproductive power in its primary form is devoted to the development of the natural intelligence and is spent upon the psychic plane of human activity in science, art, politics, commerce, socialism, philanthropy, etc.; for so long will man suffer the curse of living by the sweat of his brow, under the mortal doom of her illusion that appearance is Reality, that sensation is Cause, that food, Life, Joy, Power, Wealth, and Wisdom come from without.

This is the perpetual "sin" of the natural mind:—the subjection of desire to the senses, and the prostitution of its Creative Power to the service of the mind of the flesh instead of the Holy Spirit.

The Eve-mind in everyone believes that wisdom comes from experience in sensation. All human achievement,—science, art, philosophy, politics, etc.,—is based upon this fundamental error.

And as the harlot Eve is the sign of the natural desire of every human heart turned out to the plane of sensation, so the Virgin Mary is the sign of Regenerate desire which turns wholly within to the Spirit and offers itself as "Ancilla Domini";—"Behold the handmaiden of the Lord, be it unto me according to Thy word."

The student will remember that the mind of every man and every woman is dual in its nature. One half is receptive or "female": the other half is expressive or "male." Each human creature has both of these halves in itself, but very few as yet have both equally developed, and as

a rule a woman's mind is as characteristically receptive as her body, while a man's mind is as characteristically expressive as his form. One of the hopeful signs of the present age is that men are beginning to develope their own receptive half, and that women have begun to develope their own expressive half. And this process is teaching them that they are less dependent upon each other than they both supposed. They are waking up to perceive that each is meant to be a Whole in and of itself. And with this perception comes also the sure prospect of a far fuller and happier companionship and mutual service than they have ever yet imagined.

They are discovering, too, that this duality of mind gives them a strange and marvellous power of mental reproduction which is the psychic equivalent of the physical power of reproduction by sex. But here is the point of error; the point at which every human soul repeats the "sin," or "fall" of Eve. The essence of her "sin," or mistake, is that the receptive half of her mind was surrendered to her own expressive half. Hence the

exact justice of the curse, or penalty, in the sense of consequence.

In accepting the suggestion of her own sensation she was receiving effect, not Cause. And the end of this process is death. But at first it has an alluring appearance of expanded power, fuller life, the wisdom of this world.

In the student, therefore, the self-conscious will guards the chastity of his mind, the virginity of his soul, and allows the " woman " of himself to receive only from the Divine Cause, that the " man " of him may express only the Divine Idea.

This is the Way of Creative Silence, the True Meditation, in which the Divine Word is received in the virgin soul to be incarnated or expressed as the Spiritual Body of the God-begotten Self.

The Silence of Transmutation is the surrender of all desire, all thought, and all sensation, to the Inspiration of the Most High, that of It may be born the Holy or Divine Idea of the Body as Spirit, of One Substance with the Father.

MEDITATION XLV.

"The Holy Ghost shall come upon thee,
And the Power of the Most High shall
overshadow thee:
Wherefore also that which is to be born
Shall be called Holy, the Son of God."

Luke 1. 35.

SILENCE.